

Viveka Chudamani

or

**CREST-JEWEL
OF WISDOM**

TRANSLATION BY

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I prostrate myself before the true teacher—before him who is revealed by the conclusions of all systems of Vedantic philosophy, but is himself unknown, Govinda the supreme bliss. (1)

Among sentient creatures birth as a man is difficult of attainment, among human beings manhood, among men to be a Brahmana, among Brahmanas desire to follow the path of Vedic Dharma, and among those, learning. But the spiritual knowledge which discriminates between spirit and non-spirit, the practical realization of the merging of oneself in Brahmātman and final emancipation from the bonds of matter are unattainable except by the good karma of hundreds of crores of incarnations. (2)

These three, so difficult of attainment, are acquired only by the kindness of the (Devas) Gods, humanity, desire for emancipation, and the guidance of (spiritually) Great Men. (3)

One who, having with difficulty acquired a human incarnation and in that manhood a knowledge of the scriptures, through delusions does not labour for emancipation, is a suicide destroying himself in trying to attain illusive objects. (4)

Who is there on this earth with soul more dead than he who, having obtained a human incarnation and a male body, madly strives for the attainment of selfish objects? (5)

He may study the scriptures, propitiate the gods (by sacrifices), perform religious ceremonies, or offer devotion to the gods, yet he will not attain salvation even during the succession of a hundred Brahma-yugas, except by the knowledge of union with the spirit. (6)

The immortality attained through the acquisition of any objective condition (such as that of a god) is liable to end, as it is distinctly stated in the scriptures (*śruti*) that Karma is never the cause of emancipation. (7)

Therefore the wise man strives for his salvation, having renounced his desires for the enjoyment of external objects, and betakes himself to

a true and great teacher and accepts his teaching with an unshaken soul.
(8)

And by the practice of right discrimination attained by the path of Yoga he rescues the soul—the soul drowned in the sea of conditioned existence. (9)

After giving up all karma for the purpose of removing the bonds of conditioned existence, those wise men with resolute minds should endeavour to gain a knowledge of their own Atman. (10)

Actions are for the purification of the heart, not for the attainment of the real substance. The substance can be attained by right discrimination, but not by any amount of Karma. (11)

A perception of the fact that the object seen is a rope will remove the fear and sorrow which result from the illusory idea that it is a serpent.
(12)

The knowledge of an object is only gained by perception, by investigation, or by instruction, but not by bathing or giving of alms, or by a hundred retentions of the breath. (13)

The attainment of the object principally depends upon the qualification of him who desires to attain; all artifices and the contingencies arising from circumstances of time and place are merely accessories. (14)

Therefore he who desires to know the nature of his own *ātman*, after having reached a Guru who has got *brahmajñāna* and is of a kindly disposition, should proceed with his investigation. (15)

One who has a strong intellect, who is a learned man, and who has powers of comprehension, is a man qualified for such an investigation.
(16)

He, only, is considered worthy to inquire into Spirit who is without attachment, without desire, having *śama* and the other qualifications and who is desirous of obtaining emancipation. (17)

For this purpose there exist four kinds of preparatory training, so say the wise; with them the attempt will be successful; without them unsuccessful. (18)

The first is reckoned to be the discrimination of the eternal and the transitory; then follows renunciation of the desire to enjoy the fruits of action here and hereafter. (19)

Thirdly, the six possession beginning with *śama*; and fourthly, aspiration for emancipation. Brahman is true, the transitory world is a delusion; such is the form of the final conclusion which is said to be the discrimination between the transitory and the eternal. Renunciation of desire consists in giving up the pleasures of sight, hearing, etc. Also in giving up all pleasure derivable from all transitory objects of enjoyment from the physical body up to Brahmā, the creator, after repeatedly pondering over their defects and shortcomings. (20, 21, 22)

The undisturbed concentration of mind upon the object of perception is called *śama*. *Dama* is said to be the confinement to their own proper sphere of organs of action and of sensual perceptions, after having turned them back from objects of sense. A condition not related to or depending on the external world is true *uparati*. (23, 24)

The endurance of all pain and sorrow without thought of retaliation, without dejection and without lamentation, is said to be *titiksā*. (25)

Fixed meditation upon the teachings of *śāstra* and *guru* with a belief in the same by means of which the object of thought is realized, is described as *śraddhā*. (26)

Constant fixing of the mind on the pure spirit is called *samādhāna*. But not amusing the mind by delusive worldly objects. (27)

Mumuksutva is the aspiration to be liberated by knowing one's true self from all created bonds, beginning with the feeling of personality and ending with the identification of oneself with the physical body by ignorance. (28)

Even should the qualifications enumerated be possessed in a low or moderate degree, still these qualifications will be strengthened and improved by absence of desire, by *śama* and the other qualities and the kindness of the teacher, and will bear fruit. (29)

In one in whom absence of desire and aspiration for emancipation are prominent, *śama* and the other qualifications will be productive of great results. (30)

When absence of desire and aspiration for emancipation are feeble, there will be but indications of *śama* and the other qualifications, as of water in a mirage. (31)

Among the instruments of emancipation, the supreme is devotion. Meditation upon the true form of the real Self is said to be devotion. (32)

Some say devotion is meditation on the nature of one's *ātman*. He who possesses all these qualifications is one who is fit to know the true nature of *ātman*. (33)

Such a person must approach the *guru* through whom freedom from bondage is attainable; one who is wise, well versed in the scriptures, sinless, free from desire, knowing the nature of Brahman. (34)

One who has attained rest in spirit, like the flame which has attained rest when the fuel is consumed, and one whose kindness is not actuated by personal considerations, and who is anxious to befriend those that seek for help. (35)

Having obtained the guidance of such a preceptor through devotion, respectful demeanor and service, the object of one's inquiry is to be addressed to him when he is not otherwise engaged. (36)

"Salutation to thee, O Lord, full of compassion, O friend of those who bend before thee. I have fallen into the ocean of birth and rebirth. Rescue me by thy never failing glance which rains the ambrosia of sincerity and mercy. (37)

“Protect from death him who is heated by the roaring wild fire of changing life so difficult to extinguish, him who is oppressed and buffeted by the blasts of misfortune, since no other refuge do I know. (38)

“The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives. (39)

“This desire is spontaneous, since the natural tendency of great souls is to remove the suffering of others just as the ambrosia-rayed (moon) of itself cools the earth heated by the harsh rays of the sun. (40)

“O Lord, sprinkle me, heated as I am by the forest fire of birth and re-birth, gratify the ear with ambrosial words as they flow from the vessel of thy voice mingled with the essence of thy experience, of the pleasure afforded by *brahmajñāna*, sacred and cooling. Happy are they who come into thy sight, even for a moment, for (they become) fit recipients and are accepted (as pupils). (41)

“How shall I cross this ocean of birth and re-birth? What is my destiny, what means exist, O Lord, I know not. O Lord, kindly protect me, lighten the sorrows arising from birth and re-birth.” (42)

The great soul, beholding with eyes moistened with mercy the refuge-seeker who, heated by the forest fire of birth and re-birth, calls upon him thus, instantly bids him fear not. (43)

That wise one mercifully instructs in truth the pupil who comes to him desirous of emancipation, and practicing the right means for its attainment, tranquil-minded and possessed of *śama*. (44)

The Master said:

Fear not, wise man, there is no danger for thee; there exists a means for crossing the ocean of birth and re-birth—that by which Yogis have crossed. I shall point it out to thee. (45)

There is an effectual means for the destruction of birth and re-birth by which, crossing the ocean of changing life, thou wilt attain to supreme bliss. (46)

By a proper comprehension of the purport of the Vedānta is produced the excellent knowledge; by that the great misery of birth and re-birth is terminated. (47)

It is directly pointed out by the sayings of the Scriptures that *śraddhā*, *bhakti*, *dhyāna* and Yoga, are the causes which bring about emancipation. Whoever abides by these, attains emancipation from the bondage of incarnated existence. (48)

By reason of ignorance a connection between you who are Paramātmā and that which is not *ātman* is brought about and hence this wheel of embodied existence. By the fire of wisdom arising from this discrimination the growth of ignorance is burnt up to its very roots. (49)

The Disciple said:

“O Lord, in mercy hear! I am proposing a question, and when I have heard the answer from your own mouth, I shall have accomplished my end. (50)

“What is bondage? Whence is its origin? How is it maintained? How is it removed? What is non-spirit? What is the supreme spirit? How can one discriminate between them?” (51)

The Master said:

Thou art happy, thou hast obtained thy end, by thee thy family has been sanctified, in as much as thou wishest to become Brahman by getting rid of the bondage of *avidyā*. (52)

Sons and others are capable of discharging a father’s debts; but no one except oneself can remove (his own) bondage. (53)

Others can remove the pain (caused by the weight of) burdens placed on the head, but the pain (that arises) from hunger and the like cannot be removed except by oneself. (54)

The sick man is seen to recover by the aid of medicine and proper diet; but not by acts performed by others. (55)

The nature of the one reality must be known by one's own clear spiritual perception and not through a pandit (learned man); the form of the moon must be known through one's own eye, how can it be known through (the medium of) others? (56)

Who but oneself (*ātman*) is capable of removing the bondage of *avidyā*, *kāma* and Karma (ignorance, passion and action) even in a thousand million of Kalpas? (57)

Liberation cannot be achieved except by the direct perception of the identity of the individual with the universal self; neither by Yoga (physical training), nor by *Sāmkhya* (speculative philosophy), nor by the practice of religious ceremonies, nor by mere learning. (58)

The form and beauty of the lute (*viinaa*) and skill in sounding its strings are for the entertainment of the people and not for the establishment of an empire (in the hearts of subjects through the good government of the king.) (59)

Good pronunciation, command of language, exegetical skill and learning, are for the delectation of the learned and not for (obtaining) liberation. (60)

If the supreme truth remains unknown, the study of scriptures is fruitless, even if the supreme truth is known the study of the scriptures is useless (the study of the letter alone is useless, the spirit must be sought out by intuition). (61)

In a labyrinth of words the mind is lost like a man in a thick forest, therefore with great efforts must be learned the truth about oneself from him who knows the truth. (62)

Of what use are the Vedas to him who has been bitten by the snake of ignorance? (Of what use are) scriptures, incantations, or any medicine except the medicine of supreme knowledge? (63)

Disease is never cured by (pronouncing) the name of medicine without taking it; liberation is not achieved by the (pronunciation of the) word Brahman without direct perception. (64)

Without dissolving the world of objects, without knowing spiritual truth, where is eternal liberation from mere external words having no result beyond their mere utterance? (65)

Without the conquest of enemies, without command of the treasure of a vast country, by the mere words "I am a king", it is impossible to become one. (66)

Hidden treasure does not come out at (utterance of) the simple word "out", but there must be trustworthy information, digging and removal of stones; similarly, the pure truth, itself transcending the operation of *māyā* (*māyā* here meaning the force of evolution) is not obtained without the instruction of the knowers of the supreme, together with reflection, meditation, and so forth, and not by illogical inferences. (67)

Therefore wise men should endeavour by (using) all efforts to free themselves from the bondage of conditioned existence just as (all efforts are made) for the cure of disease. (68)

The excellent question now proposed by thee should be asked by those desirous of liberation, like a sage aphorism it is in agreement with the scriptures, it is brief and full of deep import. (69)

Listen attentively, O wise man, to my answer, for by listening thou shalt truly be freed from the bondage of conditioned existence. (70)

The chief cause of liberation of the mind is said to be complete detachment of the mind from transitory objects; after that (the acquirement of) *śama*, *dama*, *titiksā*, and a thorough renunciation of all

Karma (religious and other acts of the attainment of any personal desire). (71)

Then the wise student (should devote himself) daily without intermission to the study of the scriptures, to reflection and meditation on the truths therein contained; then (finally) having got rid of ignorance the wise man enjoys the bliss of Nirvāna even while on this earth. (72)

The discrimination between spirit and non-spirit which it is now necessary for thee to understand is being related by me; listen carefully and realize it in thyself. (73)

The wise call this the gross body which is the combination of marrow, bone, fat, flesh, blood, chyle and semen and is made up of feet, breast, arms, back, head, limbs, and organs. It is the cause giving rise to ignorance and the delusion "I" and "my". The subtle elements are *ākāśa*, air, fire, water and earth (the higher principles of these elements are to be understood here). (74, 75)

By mixture with one another they become the gross elements and causes of the gross body. Their functions are the production of the five senses and these are intended for the experience of their possessor. (76)

Those deluded ones who are bound to worldly objects by the bonds of strong desire, difficult to be broken, are forcibly carried along by the messenger, their own Karma, to heaven (*svarga*), earth and hell (*naraka*). (77)

Severally bound by the qualities of the five (senses) sound and the rest, five (creatures) meet with their death, namely the deer, elephant, moth, fish and black bee; what then of man bound by all (the senses) jointly? (78)

In point of virulence sensuous objects are more fatal than the poison of the black snake (*Naja Tripudians*); poison only kills one who imbibes it, but sensuous objects can kill (spiritually) even by their mere outward appearance (literally: by the mere sight of them). (79)

He who is free from the great bondage of desires, so difficult to avoid, is alone capable of liberation; not another, even though versed in the six systems of philosophy. (80)

Those only sentimentally desirous of liberation and only apparently free from passion, seeking to cross the ocean of conditioned existence, are seized by the shark of desire, being caught by the neck, forcibly dragged into the middle and drowned. (81)

He only who slays the shark of desire with the sword of supreme dispassion, reaches without obstacles the other side of the ocean of conditioned existence. (82)

The mind of him who treads the rugged path of sensuous objects becomes turbid, death awaits him at every step like a man who goes out on the first day of the month (according to the saying of the astrologers); but whoever treads the right path under the instruction of a *guru* or a good man who looks after his spiritual welfare, will obtain by his own intuition the accomplishment of his object; know this to be truth. (83)

If the desire for liberation exists in thee, sensuous objects must be left at a great distance as if they were poison, thou must constantly and fervently seek contentment as if it were ambrosia, also kindness, forgiveness, sincerity, tranquility and self-control. (84)

Whoever attends only to the feeding of his own body, doing no good to others and constantly avoids his own duty and not seeking liberation from the bondage caused by ignorance, kills himself. (85)

He who lives only to nourish his own body, is like one who crosses a river on an alligator thinking it to be a log of wood. (86)

For one desirous of liberation, desires pertaining to the body, etc., lead to the great death; he who is free from such desires is alone fit to gain liberation. (87)

Conquer the great death—desire for the (sake of) the body, wife, son, and so on. Having conquered it the ascetics (*munis*) enter the

supreme abode of Visnu (i.e. attain union with the Logos who resides in the bosom of Parabrahman). (88)

This gross body which we condemn is made up of skin, flesh, blood, nerves, fat, marrow and bones, and is filled with filth. (89)

This gross body, produced out of the five gross elements themselves produced by the quintupling process, through previous Karma, is the vehicle of earthly enjoyments. In the waking state of that body gross objects are perceived. (90)

The ego embodied in this through the external organs enjoys gross objects such as the various forms of chaplets of flowers, sandal-wood, woman and so forth. Therefore it is conscious of the body in its waking state. (91)

Know that this great body, on which depend all the external manifestations of the purusa(dweller in the city, embodied one), is like the house of the householder. (92).

The products of the gross (body) are birth, decrepitude, and death. Its stages of development are childhood and the rest. To the body, subject to diseases, belong the innumerable regulations concerning caste and condition, as do also honour, disgrace, adulation and the like. (93)

Intellect, hearing, touch, sight, smell and taste (are called) senses by reason of their conveying perception of gross objects. Speech, hands, feet, etc., are called organs of action because through them acts are performed. (94)

The *manas*, *buddhi*, *ahamkrti* and *citta*, with their functions are called the internal instruments. *Manas* is (so called) by reason of (its) postulating and doubting; *buddhi* by reason of (its) property of (arriving at a) fixed judgment about objects; *ahamkrti* arises from egotism, and *citta*, is so-called on account of its property of concentrating the mind on one's own interest. (95, 96)

Vitality (*praana*), by the difference of its functions and modifications becomes like gold, water and so on, *praana*, *apāna*, *vyāna*, *udāna* and *samāna*. (97)

The five (faculties) beginning with speech, the five (organs) beginning with the ear, the five (vital airs) beginning with *praana*, the five (elements) beginning with *ākāśa*, *buddhi* (intellect) and the rest, *avidyā* (ignorance) whence *kāma* (desire) and Karma (action) constitute a body called *suukshhma* (subtle) body. (98)

Listen! This body produced from five subtle elements is called *suukshhma* as also *linga* (characteristic) *shariira*; it is the field of desires, it experiences the consequences of Karma (prior experience); it (with the *kaarana shariira* added) being ignorant, has no beginning, and is the *upaadhi* (vehicle) of *ātman*. (99)

The characteristic condition of this body is the dreamy state; this state is distinguished from the waking state by the peculiar manner in which its senses work; in the dreamy state mind itself revives the condition created by the desires of the waking state. (100)

This body having attained the condition of the actor manifests itself. In it shines the absolute self (seventh principle) which has as its vehicle intellect (higher fifth principle) and which is unaffected by any Karma as if an independent witness. Because it (seventh principle) is free from all union, it is unaffected by the action of any *upaadhi*. (101)

This *linga shariira* performs all actions as the instrument of *ātman* just as the chisel and other tools (perform the actions) of the carpenter; for this reason the *ātman* is free from all union. (102)

The properties of blindness, weakness and adaptability exist on account of the good or bad condition of the eye; similarly deafness, dumbness and so on are properties of the ear and are not to be considered as belonging to the self. (103)

In-breathing, out-breathing, yawning, sneezing and so forth are actions of *praana* and the rest, say the wise men; the property of vitality is manifested in hunger and thirst. (104)

The internal organ is in communication with the path of the eye and the rest, and by reason of the specialising (of the whole) the ego (*ahamkara*) is manifested. (105)

This ego which is the subject of enjoyment and experience is to be known as *ahamkara*. It attains three conditions by association with the qualities, *sattva*, and the rest. (106)

By the agreeableness of objects it becomes happy and by the contrary unhappy; happiness and unhappiness are its properties and not of *ātman* which is the eternal bliss. (107)

Objects become dear not in themselves but by reason of their usefulness to the self because the self is the most beloved of all. (108)

Therefore the *ātman* is the eternal bliss, for it there is no pain. The bliss of the *ātman*, dissociated from all objects which is experienced in dreamless slumber, is during waking perceived by direct cognition, by instruction and by inference. (109)

The supreme *māyā* out of which all this universe is born, which is *Parameśaśakti* (the power of the supreme Lord) called *avyakta* (unmanifested) and which is the beginningless *avidyā* (ignorance) having the three *gunas* (qualities), is to be inferred through its effects by (our) intelligence. (110)

This *māyā* is neither noumenal nor phenomenal nor is it essentially both; it is neither differentiated nor is it undifferentiated nor is it essentially both; it is neither particled nor is it unparticled nor is it essentially both; it is of the most wonderful and indescribable form. (111)

Its effects can be destroyed by the realization of the non-dual Brahman, as the illusion of the serpent in the rope is destroyed by the realization of the rope. The qualities of it are called *rajas*, *tamas*, and *sattva* and these are known by their effects. (112)

The power of *rajas* is extension (*viksepa*), which is the essence of action and from which the pre-existing tendencies to action were

produced, and the modifications of the mind known, as attachment and other qualities productive of sorrow are always produced by it. (113)

Lust and anger, greed, arrogance, malice, aversion, personality, jealousy and envy are the terrible properties of *rajas*; therefore by this quality is produced inclination to action, for this reason *rajas* is the cause of bondage. (114)

The power of *tamas* is called is called *āvriti* (enveloping) by the force of which one thing appears as another; it is this force which is the ultimate cause of the conditioned existence of the ego and the exciting cause for the operation of the force of extension (*viksepa*). (115)

Even though intelligent, learned, skilful, extremely keen-sighted in self-examination and properly instructed in various ways, one cannot exercise discrimination, if enveloped by *tamas*; but, on account of ignorance, one considers as real that which arises out of error, and depends upon the properties of objects produced by error. Alas! for him! great is the enveloping power of *tamas* and irrepressible! (116)

Absence of right perception, contradictory thinking, thinking of possibilities, taking unsubstantial things for substance, belonging to *rajas*. One associated with *rajas* is perpetually carried away by its expansive power. (117)

Ignorance, laziness, dullness, sleep, delusion, folly and others are the qualities of *tamas*. One possessed by these perceives nothing correctly but remains as if asleep or like a post. (118)

Pure *sattva*, even though mixed with these two, in the same way as one kind of water mixes with another, becomes the means of salvation; (for) the reflection of the absolute self (supreme spirit), received by *sattva*, sunlike manifests the universe of objects. (119)

The properties of mixed *sattva*, are self-respect, self-regulation, self-control and the rest, reverence, regard, desire for liberation, godlike attributes and abstinence from evil. (120)

The properties of pure *sattva* are purity, perception of the *ātman* within us, supreme tranquility, a sense of contentment, cheerfulness, concentration of mind upon the self by which a taste of eternal bliss is obtained. (121)

The unmanifested (*avyaktam*) indicated by these three qualities is the (cause of) *kāraṣa shariira* (causal body) of the ego. The state of its manifestation is dreamless slumber, in which the functions of all organs and of the *buddhi* are latent. (122)

Dreamless slumber is that state in which all consciousness is at rest, and intellect (*buddhi*) remains in a latent state; it is known as a state in which there is no knowledge. (123)

The body, organs, vitality, mind (*manas*), ego and the rest, all differentiations, the objects of sense, enjoyment and the rest, *ākāśa* and other elements composing this endless universe, including the *avyaktam* (unmanifested) are the not-spirit. (124)

Māyā, all the functions of *māyā*—from *mahatto* the body—know to be *asat* (*prakṛiti* or the unreal objectivity) like the mirage of the desert by reason of their being the non-ego. (125)

Now I shall tell you the essential form (*svaruupa*) of the supreme spirit (*Paramātmān*), knowing which, man freed from bondage attains isolation (reality of being). (126)

An eternal somewhat, upon which the conviction relating to the ego rests, exists as itself, being different from the five sheaths and the witness of the three conditions. (127)

Who during waking, dreaming, and dreamless slumber knows the mind and its functions which are goodness and its absence—this is the ego. (128)

Who by himself sees (cognizes) everything, who is not seen by anyone, who vitalizes *buddhi* and the others and who is not vitalized by them—this is the *ātman*. (129)

The *ātman* is that by which this universe is pervaded, which nothing pervades, which causes all things to shine, but which all things cannot make to shine. (130)

By reason of its proximity alone the body, the organs, *manas* and *buddhi*, apply themselves to their proper objects as if applied (by some one else). (131)

By it having the form of eternal consciousness all objects from *ahamkāra* to the body and pleasure and the rest are perceived as a jar (is perceived by us). (132)

This *purusa*, the essential *ātman* is primeval, perpetual, unconditioned, absolute happiness, eternally having the same form and being knowledge itself—impelled by whom speech (*vāk*) and the vital airs move, (133)

This unmanifested spiritual consciousness begins to manifest like the dawn in the pure heart, and shining like the midday sun in the “cave of wisdom” illuminating whole universe. (134)

The knower of the modifications (operations) of the *manas* and *ahamkṛti*, of the actions performed by the body, organs and vitality present in them, as the fire is present in the iron, (heated by fire) does not act nor modify (in the same sense as the above), nor follow (their actions). (135)

That eternal is not born, does not die, or grow or decay or modify, is not itself dissolved by the dissolution of this body, as space (is not dissolved) by the dissolution of the jar. (136)

The supreme spirit (*Paramātmān*), different from *prakṛti* and its modifications, having for its essential characteristic pure consciousness is unparticled, manifests this infinity of reality and unreality—the underlying essence of the notion “I”, “I”—manifests itself in the conditions, waking and the rest, as the witness (or subject) of *buddhi*. (137)

O disciple, with mind under control, directly perceive this, the *ātman* in thyself as—“this I am”—through the tranquility

of *buddhi* cross the shoreless sea of changeful existence, whose billows are birth and death, and accomplish thy end, resting firmly in the form of Brahman. (138)

Bondage is the conviction of the "I" as being related to the non-ego; from the ignorance (or error) arising out of this springs forth the same cause of the birth, death, and suffering of the individual so conditioned. And it is from this (error) alone that (he) nourishes, anoints and preserves this body mistaking the unreal for the real and gets enveloped in objects of sense in the same way as a cocoon maker (*larva*) gets enveloped in its own secretion. (139)

O friend listen! The notion of ego in one deluded by *tamas* becomes strengthened in this (*asat*). From such absence of discrimination springs forth the notion of rope in the snake. From this a mass of great suffering befalls the entertainer of such a notion. Therefore the acceptance of *asat* as the "I" is bondage. (140)

The enveloping power of *tamas* completely enshrouds this *ātman*, having infinite powers (*vibhava*), manifested by the indivisible, eternal, non-dual power of knowledge, *asrāhu* (the shadow of the moon) enshrouds the sun's orb. (141)

On the disappearance from the *ātman* of an individual's knowledge of identity with it—a knowledge which possesses supremely stainless radiance,—the individual in delusion imagines this body which is not-self to be the Self. Then the great power of *rajas* called *vikshhepa* (extension) gives great pain to this individual by the ropes of bondage (such as) lust, anger, etc. (142)

This man of perverted intellect, being deprived of the real knowledge of the *ātman* through being devoured by the shark of great delusion, is subject to conditioned existence on account of this expansive energy (*vikshhepa*). Hence he, contemptible in conduct, rises and falls in this ocean of conditioned existence, full of poison. (143)

As clouds produced (i.e. rendered visible) by the rays of the sun manifest themselves by hiding the sun, so egotism arising through

connection with the *ātman* manifests itself by hiding the real character of the *ātman* (or ego). (144)

As on the unpropitious day when thick clouds devour the sun, sharp, cold blasts torment the clouds, so when the ego is without intermission enveloped by *tamas* the man with deluded *buddhi* is, by the intense expansive power (*vikshhepa*) goaded on by many sufferings. (145)

By these two powers is produced the bondage of the individual; deluded by these two he thinks the body to be the *ātman*. (146)

Of the tree of conditioned life truly the seed is *tamas*, the sprout is the conviction that the body is the ego, attachment is the leaf, Karma truly is the sap, the body is the trunk, the vital airs are the branches of which the tops are the organs, the flowers the objects (of the organs), the fruit the variety of sufferings from manifold Karma, and *jīva* is the bird that feeds. (147)

The bondage of non-ego, rooted in ignorance, produces the torrent of all birth, death, sickness, old age and other evils of this (the *jīva*), which is in its own nature manifest without beginning or end. (148)

This bondage is incapable of being severed by weapons of offence or defence, by wind, or by fire or by tens of millions of acts, but only by the great sword of discriminative knowledge, sharp and shining, through the favour of Yoga. (149)

For a man having his mind fixed upon the conclusions of the Vedas (there is) the application to the duties prescribed for him; from such applications comes the self-purification of the *jīva*. In the purified *buddhi* is the knowledge of the supreme ego and from that is the extinction of conditioned life down to its roots. (150)

As the water in the tank covered by a collection of moss does not show itself, so the *ātman* enveloped by the five sheaths, produced by its own power and beginning with the *annamaya*, does not manifest itself. (151)

Upon the removal of the moss is seen the pure water capable of allaying heat and thirst, and of immediately yielding great enjoyment to man. (152)

When the five sheaths are removed the pure *pratyagātman* (the Logos), the eternal happiness, all-pervading, the supreme self-generated light shines forth. (153)

A wise man must acquire the discrimination of spirit and not-spirit; as only by realizing the self which is absolute being, consciousness and bliss, he himself becomes bliss. (154)

Whoever, having discriminated the *pratyagātman* that is without attachment or action, from the category of objects, as the reed is discriminated from the tiger-grass, and having merged everything in that, finds rest by knowing that to be the true self, he is *emancipated*. (155)

This food-produced body, which lives through food and perishes without it, and is a mass of skin, epidermis, flesh, blood, bone, and filth, is the *annamaya* sheath; it cannot be regarded as the self which is eternal and pure. (156)

This (*ātman*) was before birth and death and is now: how can it, the true self, the knower of condition 1 and modification, be ephemeral, changeable, differentiated, a mere vehicle of consciousness? (157)

The body is possessed of hands, feet, and the rest; not so the true self which, though without limbs, by reason of its being the vivifying principle and the indestructibility of its various powers, is the controller and not the controlled. (158)

The true self being the witness of the body and its properties, its actions and its conditions, it is self-evident that none of these can be a characteristic mark of the *ātman*. (159)

Full of misery, covered with flesh, full of filth, full of sin, how can it be the knower? The ego is different from this. (160)

The deluded man considers the ego to be the mass of skin, flesh, fat, bones and filth. The man of discrimination knows the essential form of self, which is the supreme truth, to be without these as characteristic marks. (161)

"I am the body"—such is the opinion of a deluded man; of the learned the notions of *I* is in relation to the body, as well as to the *jīva* (monad). Of the great soul possessed of discrimination and direct perception, "I am Brahman", such is the conviction with regard to the eternal self. (162)

O you of deluded judgment, abandon the opinion that the ego consists in the mass of skin, flesh, fat, bone, and filth; know that the real self is the all-pervading, changeless *ātman* and so obtain peace. (163)

As long as the wise man does not abandon the notion that the ego consists of the body, organs and the rest, the product of illusion, so long there is no prospect of his salvation, even though he be acquainted with the Vedas and their metaphysical meaning. (164)

As one's idea of *I* is never based on the shadow or reflection of the body, or the body seen in dream or imagined by the mind, thus also may it be with the living body. (165)

Because the false conviction that the ego is merely the body, is the seed producing pain in the form of birth and the rest, efforts must be made to abandon that idea; the attraction towards material existence will then cease to exist. (166)

Conditioned by the five organs of action this vitality becomes the *praanamaya* sheath through which the embodied ego performs all the actions of the material body. (167)

The *praanamaya*, being the modification of life-breath and the comer and goer, in and out, like air-currents, is also not the *ātman*, because it cannot by itself discriminate between good and evil, or the real self and another, it is always dependent on another (the self). (168)

The organs of sensation together with the *manas* form the *manomaya* sheath which is the cause (*hetu*) of the differentiation between "I" and "mine"; it is the result of ignorance, it fills the former sheath and it manifests its great power by distinguishing objects by names, etc. (169)

The fire of the *manomaya* sheath, fed with objects as if with streams of melted butter by the five senses like five *Hotris* , and blazing with the fuel of manifold desires, burns this body, made of five elements. (170)

There is no *avidyā* besides the *manas*. *Manas* itself is the *avidyā*, the instrument for the production of the bondage of conditioned existence. When that (*avidyā*) is destroyed, all is destroyed, and when that is manifested, all is manifested. 2 (171)

In dream, when there is no substantial reality, one enters a world of enjoyment by the power of the *manas*. So it is in waking life, without any difference, all this is manifestation of the *manas*. 1 (172)

All know that when the *manas* is merged in the state of dreamless slumber nothing remains. Hence the contents of our consciousness are created by the *manas* and have no real existence. (173)

Cloud collects by the wind and is again dispersed by the wind; bondage is created by the *manas*, and emancipation is also produced by it. (174)

Having produced attachment to the body and all other objects, it thus binds the individual as an animal is bound by a rope, afterwards having produced aversion to these as if a poison, that *manas* itself frees him from bondage. (175)

Therefore the *manas* is the cause of the bondage of this individual and also of its liberation. The *manas* when stained by passion is the cause of bondage, and of liberation when pure, devoid of passion and ignorance. (176)

When discrimination and dispassion predominate, the *manas* having attained purity becomes fit for liberation, therefore these two (attributes) of a man desirous of liberation and possessed of *buddhi*, must at the outset be strengthened. (177)

In the forest land of objects wanders the great tiger named *manas*; pure men desirous of liberation do not go there. (178)

The *manas*, through the gross body and the subtle body of the enjoyer, creates objects of desire and perpetually produces differences of body, caste, colour, and condition, all results of the action of the qualities. (179)

The *manas*, having clouded over the absolute consciousness which is without attachment, acquires notions of "I" and "mine", and through attachment to the body, organs, and life, wanders ceaselessly in the enjoyment of the fruit of his actions. (180)

By ascribing the qualities of the *ātman* to that which is not *ātman* is created (the series of incarnations). This ascription is produced by the *manas* which is the primary cause of birth, suffering, etc. in a man devoid of discrimination and tainted by *rajas* and *tamas*. (181)

Therefore learned men who have seen the truth call the *manas*, *AVIDYĀ*, by which the universe is made to wander as the clouds are by the wind. (182)

For this reason pains should be taken by one desirous of liberation to purify the *manas*. It being purified, liberation is at hand. (183)

Through the sole desire for liberation, having rooted out attachment to objects and renounced personal interest in action, with reverential purity, he who is devoted to study (*shravana*) and the rest, shakes off mental passion. (184)

Even the *manomaya* (sheath) is not the supreme ego on account of its having beginning and end, its modifiable nature, its pain-giving characteristics, and by reason of its being objective. The seer (or subject) is not seen by that which is itself seen (or objective). (185)

The *buddhi* with its functions and combined with the organs of sensation becomes the *vijñānamaya* sheath whose characteristic is action and which is the cause of the revolution of births and deaths. (186)

The modification of *prakṛiti* called *vijñānamaya* sheath, follows after the individuality (sheath) which reflects the *ātman* and is possessed of the faculties of cognition and action, and its function is to specialize the body, organs and the rest as the ego. (187)

This (ego) having no beginning in time is the *jīva* or embodied ego. It is the guide of all actions, and governed by previous desires, produces actions, righteous and unrighteous, and their consequences. (188)

It gathers experience by wandering through various grades of incarnation and comes below and goes above. It is to this *vijñānamaya* that belongs the experiences of the pleasure and pain pertaining to waking, dreaming and the other conditions. (189)

Pre-eminently characterized by the closest proximity to the Paramātmā, this *vijñānamaya* becomes its objective basis. It produces the difference between "I" and "mine" and all actions pertaining to different stages of life and condition, and through ignorance it passes with the spiritual intelligence from one existence to another. (190)

This *vijñānamaya*, reflecting the Light of the Logos, is manifested in the vital breaths (subtle currents of the *suukshhma sarīra*) and in the heart. This *ātman* being encased in this *upādhi*, appears to be the actor and enjoyer. (191)

The *ātman*, being limited by mind, appears different (from other objects) through the illusive nature (of mind), just as the water-jar and the rest (appear different) from the earth. (192)

Paramātmā by reason of connection with an objective basis, appears to partake of the attributes (of this *upādhi*) just as the formless fire seems to partake of the form of the iron (in which it inheres). The *ātman* is, by its very nature, essentially unchangeable. (193)

The Disciple said:

Whether through ignorance or any other cause, the *ātman* invariably appears as *jīva* (higher portion of fifth principle); this *upādhi*, having no beginning, its end cannot be imagined. (194)

Hence the connection of the *ātman* with *jīva* does not seem to be terminable, and its conditioned life appears to be eternal, then tell me, O blessed Master, how there can be liberation? (195)

The blessed teacher said:

O wise man, you have asked rightly. Now, listen carefully. The illusive fancies arising from error are not conclusive. (196)

Without error truly the *ātman*, the independent and non-acting, cannot be connected with objects, just as blue colour is attributed to the sky (on account of our limited vision). (197)

The seer of the self (higher self), being without action, without attributes, all-pervading, is knowledge and bliss. Through the error (caused by) mind it appears conditioned (connected with *jīva*), but this is not so. When this error is dispelled, it no longer exists, hence it is unreal by nature. (198)

As long as there is this error, so long this (connection with *jīva*) created by false knowledge, exists; just as the illusion, produced by error, that the rope is the snake, lasts only during the period of error—on the destruction of error no snake remains—it is even so. (199)

Ignorance has no beginning, and this also applies to its effects; but upon the production of knowledge, ignorance, although without beginning, is entirely destroyed as is everything of dream life upon awakening. Even though without beginning this is not eternal, being clearly analogous to *prāgabhāva*. (200, 201)

The connection of the *ātman* with *jīva*; created through its basis, mind, though having no beginning, is thus seen to have an end. Hence this connection does not exist, and the *ātman* is entirely different from the *jīva* in nature and attributes. The connection

between *ātman* and *buddhi* is established through false knowledge. (202, 203)

This connection can only be terminated by true knowledge—it cannot be otherwise. The knowledge that Brahman (the supreme spirit) and *ātman* are one and the same is true knowledge and according to the Vedas. (204)

This knowledge can only be acquired by the perfect discrimination of ego and non-ego; therefore discrimination is to be practised in relation to individual and universal spirit. (205)

As the most muddy water appears pure water on the removal of the mud, even so the *ātman* shines clearly when it is removed from unreality. Therefore the *ātman* should be separated from all that pertains to the false self. (206, 207)

Hence the supreme spirit is not that which is called the *viññānamaya*. By reason of its changeable, detached character and limited consciousness, as well as on account of its objectivity and liability to error, it (the *viññānamaya* sheath) cannot be regarded as eternal. (208)

Ānandamaya sheath is the reflection of the absolute bliss, yet not free from ignorance. Its attributes are pleasure and the like, through it the higher affections are realised (e.g. in *svarga*). This sheath, whose existence depends upon virtuous action, becomes manifest as *ānandamaya* without effort (that is, as the necessary result of a good life) in a virtuous man enjoying the fruits of his own merit. (209)

The principal manifestation of the *ānandamaya* sheath is in dreamless slumber. In the waking and dreaming states it becomes partially manifested at the sight of pleasant objects. (210)

Nor is this *ānandamaya* the supreme spirit, because it is subject to conditions. It is a modification of *prakṛiti*, an effect, and the sum of all the consequences of good acts. (211)

According to the Vedas the *ātman* is what remains after the subtraction of the five sheaths. It is the witness, it is absolute knowledge. (212)

This *ātman* is self-illuminated and different from the five sheaths; it is the witness of the three states (waking, dreaming and dreamless sleep); it is stainless, and unchanging, it is eternal bliss and thus it must be realized by the learned Brahmana. (213)

The Disciple said:

When the five sheaths are subtracted on account of their unreality, I do not see, O Master, that anything remains but universal negation. What, then, remains to be known by the learned Brahmana, as ego and non-ego? (214)

The Blessed teacher said:

O wise man, thou hast spoken well, thou art skilful in discrimination, *ātman* is that which is void of all changeable things, such as egotism, etc. (215)

That by which everything is known, that which is not known by anything—through the subtle intellect, realize that knower to be the *ātman*. (216)

Whoever knows anything is the witness thereof. With regard to an object not perceived by anyone, the characteristic of being the witness can be rightly postulated of none. (217)

The *ātman* is itself the witnessing essence, for by itself it is perceived. Therefore this *ātman* is itself the witness and not another. (218)

The manifestation of this *ātman* is identical in the states of waking, dreaming and dreamless slumber; it is the one inward manifestation of self-consciousness in all egos; and is the witness of all forms and changes, such as egotism, intellect, etc. and manifests itself as absolute consciousness and bliss. This, realize as *ātman* in your own heart. (219)

The fool, having seen the image of the sun in the water of the jar, thinks it is the sun. So an ignorant man seeing the reflection of the Logos in any of the *upādhis* (vehicles) takes it to be the real self. (220)

As the wise man looks at the sun itself and not the jar, the water, or the reflection; so also the wise man looks towards the self-illuminated *ātman* through which the three (*upādhis*) are manifested. (221)

Thus it is that the individual, abandoning the body, the intellect and the reflection of consciousness, becomes sinless, passionless and deathless by knowing the self-illuminated *ātman*, which is the seer, which is itself the eternal knowledge, different from reality as well as unreality, eternal, all pervading, supremely subtle, devoid of within and without, the only one, in the centre of wisdom. (222, 223)

The wise man who becomes Brahman by knowing it, is free from grief and filled with bliss. He fears nothing from anywhere. Without knowledge of the true self there is no other path open to those desirous of liberation for removing the bondage of conditioned life. (224)

The realization of the oneness of Brahman is the cause of liberation from conditioned existence, through which the only Brahman, which is bliss, is obtained by the wise. (225)

The wise man, becoming Brahman, does not return to conditioned existence; hence the unity of the self with Brahman must be thoroughly realized. (226)

Brahman is truth, knowledge and eternity, the supreme, pure, self-existing, uniform, unmixed bliss, always pre-eminent. (227)

By the absence of all existence besides itself this Brahman is truth, is supreme, the only one; when the supreme truth is fully realized nothing remains but this. (228)

By reason of ignorance this universe appears multiform, but in reality all this is Brahman, (which remains) when all defective mental states have been rejected. (229)

The water-pot which is the effect of clay is yet not different from the clay, its essential nature always remaining clay. The form of the water-pot has no independent existence, but is only a name generated by illusion. (230)

By no one can the water-pot be seen as itself and distinct from the clay. Therefore the water-pot is imagined from delusion; the clay alone is essentially real. (231)

All products of Brahman, which is reality, are themselves also real; and there is nothing different from it. Whoever says there is (anything different) is not free from illusion but is like a man talking in his sleep. (232)

Brahman is this universe—such is the saying of the excellent *śruti* of the *Atharva Veda*. Therefore all this universe is but Brahman, what is predicated of it as separate from Brahman has no existence. (233)

If this universe is a reality, then the *ātman* is finite, the Vedas have no authority *Īśvara* (the Logos) has no existence. These three things cannot be accepted by great souls. (234)

The Lord, the knower of all objects in their reality, has declared, "I am not distinct from them nor are they distinct from me." (235)

If this universe is a reality, it should be perceived in dreamless slumber. Since, however, nothing is perceived (in that condition) it is as unreal as dreams. (236)

Therefore there is no real existence of the universe, distinct from the supreme *ātman*; its distinct perception is as unreal as that of the serpent in the rope. What reality can there be in that which is merely manifest through ignorance? (237)

Whatever is perceived through error by an ignorant person is nothing but Brahman—the silver is truly but the mother of pearl. In this way Brahman is ever and again invested with forms, but they are nothing but mere names ascribed to Brahman. (238)

Therefore the supreme Brahman is the one reality, without a second, it is pure wisdom, the stainless one, absolute peace without beginning and without end, void of action and the essence of ceaseless bliss. (239)

When all the differences created by *māyā* (illusion) have been rejected, (there remains) a self-illuminated something which is eternal, fixed, without stain, immeasurable, without form, unmanifested, without name, indestructible. (240)

The wise know that as the supreme truth which is absolute consciousness, in which are united the knower, the known and the knowledge, infinite and unchangeable. (241)

Brahman is the infinite, eternal, all-pervading light, it can be neither taken hold of, nor abandoned, inconceivable by the mind and inexpressible by speech, immeasurable, without beginning, without end. (242)

Brahman and *ātman* which are respectively designated by the terms “that” and “thou”, are fully proved to be identical when investigated by the light of Vedic teaching. (243)

The identity of the two thus indicated and predicated, cannot be proved on account of mutually exclusive attributes, (that is, when the *ātman* is connected with *upādhi*), any more than that of the fire-fly and the sun, of the king and the slave, of the well and the ocean, of the atom and the mountain (Meru). (244)

The distinction is created by conditions (*upādhis*); in reality, there is no conditioning basis for the *ātman*. Listen, the *māyā* of the Logos (*Īśvara*) is the first cause of *mahat* (sixth principle) and the five sheaths are the effect of *jīva* (higher portion of fifth principle). (245)

When these two *upādhis*—those of the *ātman* and the *jīva*—are completely rejected, there is neither *ātman* nor *jīva*. The king has his kingdom, the warrior his arms; on the removal of these there is neither king nor warrior. (246)

Hence the *śruti* (Veda) says that the duality created (by illusion) in Brahman is eliminated through knowledge, then *ātman* and *jīva* disappear. (247)

Through logical inferences having rejected as usual every conception of what is visible, created by mind like the notion of the serpent (imagined) in the rope, or like (things seen in) dream, the identity of *ātman* with Brahman is realized. (248)

Therefore, having ascertained these attributes, their identity is established just as that of a figure of speech which loses its original meaning and takes an additional sense. But in order to realize this identity, neither the literal nor the figurative signification is to be lost sight of, both must be united in order to realize the identity of the Logos and Parabrahman (Harmony must be sought in the analogy of contraries). (249)

'That Devadatta is myself'—here the identity is indicated by the rejection of the contrary attributes of the terms. Similarly in the saying, 'That thou art', rejecting the contrary attributes in both terms, identity is established. (250)

The wise know the perfect identity of the *ātman* with Parabrahman by attaining the standpoint of the Logos. In hundreds of great aphorisms is declared the identity of Brahman and the *ātman*. (251)

Renounce the false conception you have formed and understand through thy purified intellect that thou (*ātman*) art *that* subtle, self-existence, Brahman which is perfect knowledge. (252)

Just as the pot made from clay is to be considered clay, so what is evolved out of *ātman* is always *ātman*, and every thing is *ātman*, and there is nothing existing apart from it; therefore thou art 'That'—absolute peace, without stain, great—Brahman without a second. (253)

Just as in dreams the place, time, objects and ideas are all unreal, so also this world, created by ignorance, is unreal, and so are also this body, senses, vital airs, egoism, etc. Therefore understand thou art

'That'—absolute peace, without stain, great—Brahman without a second. (254)

Realize that thou art 'That'—Brahman which is far beyond caste, worldly wisdom, family and clan, devoid of name, form, qualities and defects, beyond time, space and objects of consciousness. 1 (255)

Īśvara, I have said, is the highest consciousness in nature. He is God, unchanged in the profoundest depths of *pralaya* and in the intensest activity of the *manvantara*. Beyond is *ātman*, round whose pavilion is the darkness of eternal *māyā*. The only intellectual representation possible of it is the sentence. "That thou art". This and the nine stanzas following deal with the identity of Parabrahman and Pratygātman.

Realize that thou art 'That'—Brahman which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance. (256)

Realize that thou art 'That'—Brahman which is untouched by the six human infirmities ; it is realized in the heart of Yogis, it cannot be perceived by the senses, it is imperceptible by intellect or mind. (257)

Realize that thou art 'That'—Brahman on which rests the world, created through ignorance, it (Brahman) is self-sustained, it is different from (relative) truth, and from untruth, indivisible, beyond mental representation. (258)

Realize that thou art 'That'—Brahman which is devoid of birth, growth, change, loss of substance, disease and death, indestructible, the cause of the evolution of the universe, its preservation and destruction. (259)

Realize that thou art 'That'—Brahman which is the cessation of all differentiation, which never changes its nature and is as unmoved as a waveless ocean, eternally unconditioned and undivided. (260)

Realize that thou art 'That'—Brahman which is the one only reality, the cause of multiplicity, the cause that eliminates all other causes, different from the law of cause and effect. (261)

Realize that thou art 'That'—Brahman which is without modification, very great, indestructible, the supreme, different from all destructible elements and the indestructible Logos, eternal, immutable bliss, and free from stain. (262)

Realize that thou art 'That'—Brahman, that reality which manifests as many through the illusions of name, form, qualities, change, but is yet ever unchanged like gold (in the various forms of golden ornaments). (263)

Realize that thou art 'That'—Brahman which alone shines, which is beyond the Logos, all-pervading, uniform, truth, consciousness, bliss, having no end, indestructible. (264)

By known logical inferences and by intuition realize thyself as *ātman*, just as the meaning of a word is understood; the certainty of this truth will be established without doubt just as water (held) in the palm of the hand. (265)

Having realized oneself as pure knowledge, the supremely pure truth, and being supported by it, remaining ever constant in the *ātman* as a king in battle depends on his army, merge this objective universe in Brahman. (266)

Brahman, the truth, the supreme, the only one, and different from both (relative) truth and untruth, is in the centre of wisdom; whoever dwells in that centre has no rebirth. (267)

Even if the substance (or truth) is intellectually grasped, the desire which has no beginning (expressed in the words) "I am the actor and also the enjoyer" is strong and firm, and is the cause of conditioned existence. That desire may be got rid of with great effort by realizing that *ātman* is Brahman. The sages on earth call the getting rid of that desire (literally thinning away, desire being compared to a rope) emancipation. (268)

The erroneous conception that attributes one thing to another, such as that *ātman* is the egoism, body, senses, etc. must be rejected by the wise through devotion to *ātman*. (269)

Knowing that *ātman* as the witness of mind and its operation, and having realized through pure conduct that *ātman* is the self; abandon the perception of Non-spirit as Spirit. (270)

Having given up following the way of the world, the body, or the scriptures, remove the erroneous conception that *ātman* is non-*ātman*. (271)

Owing to a person's desire for the things of the world, the scriptures and the body, true knowledge cannot be produced. (272)

This cruel trinity of desire is called by those who know, the iron chain that binds the feet of one aspiring for liberation from the prison-house of conditioned existence; he who is free from this attains liberation. (273)

As by mixture with water and by friction, sandal-wood emits an excellent odour, removing all bad smells; so divine aspiration becomes manifest when external desire is washed away. (274)

Aspiration towards the supreme *ātman* is covered by the dust of fatal desires lurking within, but becomes pure and emits a fine odour by the friction of wisdom just as the sandal-wood (emits odour). (275)

The aspiration towards *ātman* is stifled by the net of unspiritual desires, for by constant devotion to *ātman* they are destroyed, and divine aspiration becomes manifest. (276)

In proportion as the mind becomes firm by devotion to *ātman*, it renounces all desires for external things; when all desires are completely exhausted, the realization of *ātman* is unobstructed. (277)

By constant rest in the *ātman* the (individualized) mind of the Yogis disappears and desires are exhausted; therefore remove the erroneous conception that Non-spirit is Spirit. (278)

The quality of *tamas* is eliminated by the other two qualities—*rajas* and *sattva*—*rajas* by *sattva* and *sattva* by purified *sattva*; therefore,

having recourse to *sattva*, remove the erroneous conception that Non-spirit is Spirit. (279)

Having ascertained that the body cherishes past Karma, become firm and calm and with great efforts remove the erroneous conception that Non-spirit is Spirit. (280)

By realizing "I am not *jīva* but Parabrahman", remove the erroneous conception that Non-spirit is Spirit, which is produced by the force of desire. (281)

Having understood from the scripture, from logical reasoning and from experience, the all-pervading nature of your *ātman*, remove the erroneous conception that Non-spirit is Spirit, which might arise through the reflection of that something somewhere. (282)

For the *muni* (ascetic) there is no activity concerning giving or taking, therefore by devotion to the one, diligently remove the erroneous conception that Non-spirit is Spirit. (283)

In order to strengthen the conviction of self-identity with Brahman, remove the erroneous conception that Non-spirit is Spirit, through the knowledge of identity of self and Brahman which arises from such sentences as 'thou art That'. (284)

So long as the notion 'I am this body' is not completely abandoned, control yourself with great concentration, and with great effort remove the erroneous conception that Non-spirit is Spirit. (285)

O wise man! So long as the notion remains that there is *jīva* and the world, even but as a dream, without interruption remove the conception that Non-spirit is Spirit. (286)

Without allowing any interval of forgetfulness through sleep, news of worldly affairs, or the objects of sense, meditate on the Self in the self. (287)

Having quitted this body which is composed of flesh and impurities and produced from the impurities of father and mother, as (one quits) an outcaste; become Brahman and attain *the* end. (288)

Having merged the *ātman* in Paramātmā even as the space occupied by the water-jar is merged in free space; remain for ever silent in that state. (289)

Having become the self-illuminated, basal Brahman through the Logos, the macrocosm is to be abandoned as well as the microcosm, like a pot containing foul matter. (290)

Having transferred the concept of "I", as inhering in the *ātman* which is consciousness, truth and bliss, and having abandoned all attributes, become for ever ONE. (291)

Realizing as the "I" that Brahman in which this universe is reflected as a city in the mirror, thou shalt obtain the final object. (292)

Having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandon this illusive body that has been assumed by the *ātman* just as an actor (abandons) the dress (put on). (293)

The objective universe is false from (the standpoint of) the Logos, and this (objective universe) is not "I" (Logos) because only transitory. How then can the concept "I know all" be established with regard to transitory objects (such as) egoism and the rest? (294)

The substance "I" is the witness of the egoism and the rest, as its being, is always perceived—even in dreamless sleep; and the scripture itself calls (it) unborn and eternal; therefore the *ātman* is different from (relative) truth and untruth. (295)

The eternal unchangeable *ātman* alone can be the knower of all differentiations of those which are differentiated. The character of these two (differentiable and differentiation) is unreal because repeatedly and clearly perceived in the objective desires of the mind, in dream and in dreamless sleep. (296)

Therefore abandon the notion of "I" in connection with a mass of flesh, as also this notion itself which is a product of *buddhi*. But having known the *ātman* which is affected by neither past, present, nor future, attain peace. (297)

Abandon the notion of "I" in family, clan, name, form and state of life, which all depend on this physical body and also having abandoned the properties of the *linga śarīra*, such as the feeling of being the actor and the rest, become the essential form which is absolute bliss. (298)

There are other obstacles which are perceived to be the cause of a man's embodied existence. Of these the first is the modification called *ahamkāra* (egoism). (299)

So long as one is connected with the vile *ahamkāra* (egoism), there is not the least indication of *mukti* (final emancipation) which is a strange (thing to him) (300)

He who becomes free from the spark of *ahamkāra* attains the essential form which is self-illuminated, stainless as the moon, all-pervading, eternal bliss. (301)

He who through bewildering ignorance is deprived of the firm conviction that I (the Logos) am He (Parabrahman), realizes the identity of Brahman with *ātman* on the complete destruction (of ignorance). (302)

The hidden treasure of supreme bliss is guarded by the very powerful and terrible snake *ahamkāra*, which envelopes the self with its three heads, the *gunas*. The wise man is able to enjoy this hidden treasure of bliss after cutting off these three heads and destroying this serpent with the great sword of spiritual knowledge. (303)

So long as there is the least indication of the effects of poison in the body, there cannot be freedom from disease. In like manner the ascetic (Yogi) will not gain *mukti* so long as there is egoism. (304)

By the complete cessation of egoism and the (consequent) extinction of all its deceitful manifestations, this essential truth—‘This I am’—is realized through discrimination of the real self. (305)

Abandon at once the notion of “I” in the *ahamkāra* which is the cause of change, which experiences the consequences of Karma, and which is the destroyer of rest in one’s own real self. To this erroneous conception that attributes one thing to another (e.g. that *ahamkāra* is the real self) is due embodied existence—birth, death, old age, sorrow in you, the (reflection of the) Logos who is consciousness and is bliss. (306)

There is no other (cause) of this changeful existence of you (the reflection of) the *cidātman* (Logos) who is unchangeable bliss itself, and whose only form is the reality of stainless glory, than this erroneous conception (that *ahamkāra* is the real self). (307)

Therefore having, with the great sword of real knowledge, cut down this *ahamkāra*, the enemy of the true self and perceived (to be) like the thorn in the eater’s throat, enjoy to heart’s content the clearly manifest bliss of the empire of self. (308)

Therefore having put an end to the functions of the *ahamkāra* and the rest, and being free from attachment by the attainment of the supreme object, be happy in the enjoyment of spiritual bliss, and remain silent in Brahman by reaching the all-pervading Logos and losing all sense of separateness. (309)

The great *ahamkāra*, even though (apparently) cut down to the very roots, will, if excited only for a moment by the mind, come to life again and cause a hundred distractions, just as during the rains clouds (are scattered about) by the storm. (310)

Having subjugated the enemy *ahamkāra*, no respite is to be given to it by reflection about objects; such respite is the cause of its revival, just as water is in the case of the extremely weakened lime tree. (311)

How can the desirer who exists through the notion of the body being the ego, be the causer of the desire, who is (thus) different?

Therefore submission to the pursuit of object is the cause of bondage, through attachment to differentiations. (312)

It is observed that the growth of motive is the growth of the seed (of changing existence), the destruction of the former is the destruction of the latter; therefore the former is to be annihilated. (313)

By the strength of *vāsanā*, 1 (past impressions), *kārya* (action) is accumulated, and by the accumulation of *kārya*, *vāsanā* increases, (thus) in every way the changeful life of the ego continues. (314)

1 *Vāsanā*, an impression remaining unconsciously in the mind from past (good or evil) Karma.

An ascetic must burn out these two, (*vāsanā* and *kārya*) in order to sever the bond of changing existence. The growth of *vāsanā* is due to these two, thought and external action. (315)

Vāsanā, nourished by these two, produces the changing life of the ego. Means for the destruction of this triad always, under all circumstances (should be sought). (316)

By everywhere, in every way, looking upon everything as Brahman, and by strengthening the perception of the (one) reality this triad will disappear. (317)

By the extinction of action, comes the extinction of anxious thought, from this (latter) the extinction of *vāsanā*. The final extinction of *vāsanā* is liberation—that is also called *jīvanmukti*. (318)

Aspiration towards the real, being fully manifested, *vāsanā* as directed to *ahamkāra* and the rest disappears, as darkness does in the light of the supremely brilliant sun. (319)

As on the rising of the sun darkness and the effects of darkness—that net of evils—are not seen, so on the realization of absolute bliss, there is neither bondage nor any trace of pain. (320)

Transcending all perceptible objects, realizing the only truth which is full of bliss, controlling the external and internal (organs), so you should pass the time while the bondage of Karma remains. (321)

In devotion to Brahman there must be no negligence. Brahmā's son has said that negligence is death. (322)

For the wise there is no other danger than negligence in regard to the real form of self. From that springs delusion, from delusion *ahamkāra*, from *ahamkāra* bondage, and from bondage pain. (323)

Forgetfulness (of his true self) casts (into the ocean of births and deaths) even a learned man attracted by sense objects, his mind being perverted, as a woman (casts off) her lover. (324)

As moss (covering a sheet of water) does not remain (when pushed back) (fixed) even for a moment, so illusion (*māyā*) veils even the learned who turn back (forgetting the real self). (325)

If the thinking ego loses its aim and becomes even slightly diverted, then it falls away from the right direction like a playing-ball carelessly dropped on a flight of steps. (326)

The mind directed towards objects of sense determines their qualities (and thus becomes attracted by them); from this determination arises desire, and from desire human action. (327)

From that comes separation from the real self; one thus separated retrogrades. There is not seen the re-ascent but the destruction of the fallen one. Therefore abandon thoughts (about sense-objects), the cause of all evils. (328)

Therefore for one possessed of discrimination, knowing Brahman in *samādhi*, there is no death other than from negligence. He who is absorbed in (the real) self, achieves the fullest success; hence be heedful and self-controlled. (329)

He who while living realizes unity (with the supreme), does so also when devoid of the body. For him who is conscious of even the slightest differentiation there is fear—so says the *Yajur-veda*. (330)

When at any time the learned man perceives even an atom of differentiation in the infinite Brahman, then what is perceived as difference through negligence is to him a (cause of) fear. (331)

He who regards what is perceived as the ego, in spite of hundreds of injunctions to the contrary in *śruti* (Vedas), *smṛti* (law books), and *nyāya* (logic), falls into a multitude of sorrows on sorrows; (such a man) the doer of what is forbidden, is like a *malimluc* (a demon). (332)

The liberated man devoted to the pursuit of truth, always attains the glory of (the real) self, while he who is devoted to the pursuit of falsehood perishes; this is seen even in the case of a thief and an honest man. (333)

The ascetic abandoning the pursuit of unreality, the cause of bondage, rests in the spiritual perception, "I am the Logos". Devotion to Brahman gives bliss through realization of (the real) self and takes away the great pain experienced as the effect of *avidyā*. (334)

Pursuit of external objects results in increasing evil *vāsanā* more and more; therefore realizing the true character of such objects through discriminative knowledge, and abandoning them, be constantly engaged in the pursuit of the real self. (335)

The (pursuit of) external objects being checked, tranquility of the mind (*manas*) is produced; from the tranquility of *manas* arises the vision of Paramātmān (the Logos); from the clear perception of Paramātmān (results) the destruction of the bondage of conditioned existence. Restraint of the external is the way to liberation. (336)

What learned man, capable of discrimination between the real and the unreal, understanding the supreme object according to the conclusions of the *śruti*, and aspiring for liberation, would, like a child, rest in the unreal, the cause of his own fall? (337)

There is no *mokshha* for him who is attached to body and the rest; in the liberated there is no notion of the body and the rest being the ego. The sleeping man is not awake, and the man awake is not asleep—different attributes inhering in each (condition). (338)

He is liberated, who, having (by spiritual intelligence) perceived the Logos within and without, in moveable and immoveable (things), realizing it as the basis of the ego and abandoning all *upādhis*, remains as the all-pervading, indestructible Logos. (339)

There is no other means for the removal of bondage than the realization of the nature of the Logos. When objects of sense are not pursued, the state of being of the Logos is attained through unremitting devotion to it. (340)

How can the non-pursuit of objects of sense which can only with effort be accomplished by the wise, who know the truth, ceaselessly devoted to the Logos, aspiring for eternal bliss, and who have renounced all objects of *dharma* (customary observances) and Karma (religious rites and ceremonies), be possible to one who regards the body as the self, whose mind is engaged in the pursuit of external objects, and who performs all actions connected with them? (341)

For the attainment (of the state of) the Logos by the *bhikshhu*, engaged in the study of philosophy, *samādhī* is enjoined by the shruti-text: "Possessed of control over external organs and mind", and so forth. (342)

Even the wise are not able at once to cause the destruction of egoism which has become strong by growth. Except in those who are fixed in *nirvikalpa-samādhī*, *vāsanā* (creates) many births. (343)

Vikshhepa-śakti, binding a man to the delusive idea of self through the power of *āvarana-śakti*, carries him (into embodied existence) by its qualities. (344)

Until the *āvarana-śakti* ceases completely, the conquest of the *vikshhepa-śakti* is impossible. From its inherent nature the former is

destroyed in the self when subject and object are distinguished, as (one distinguishes) milk and water. (345)

When there is a complete cessation of the (activity of) the *vikshhepa-śakti* in regard to the unreal, then without doubt or impediment arises perfect discrimination, born of clear perception, dividing the real and unreal principles, cutting asunder the bond of delusion produced by *māyā*, for one emancipated from that there is no more changeful existence. (346)

The fire of the knowledge of the oneness (of Brahman) without limitation, burns down completely the forest of *avidyā*; where then is the seed of changeful existence of him who has completely attained the state of oneness? (347)

By the thorough realization of the (one) substance *āvarana-śakti* ceases. The destruction of false knowledge is the cessation of the pain (arising from) the *vikshhepa-śakti*. (348)

By the perception of the true character of the rope these three are seen. Therefore by the wise the essential substance is to be known for the sake of liberation from bondage. (349)

Buddhi in conjunction with consciousness—similar to the union of the iron and fire—manifests itself as the faculties of sensation. The effects of this (manifestation) are the three (mentioned above); wherefore what is perceived in error, in dream, and in desire, is false. (350)

Therefore all these objects beginning with *ahamkāra* and ending in the body, are the modifications of *prakṛiti*. These are unreal, because every moment they appear different, whereas the *ātman* is at no time otherwise. (351)

Paramātmān is the eternal, unmixed bliss, the eternal, non-dual, indestructible consciousness, ever the same form, the witness of *buddhi* and the rest, different from both ego and non-ego; its true significance is indicated by the meaning of the word "I" (*aham*), the real self. (352)

The wise man, having thus discriminated between ego and non-ego, having ascertained the one reality by innate (spiritual) perception, having realized his own *ātman* as indestructible knowledge, rests in the real self, being free from the two (ego and non-ego). (353)

When by *avikalpa samādhi* the non-dual *ātman* is realized, then is ignorance—the knot of the heart—completely destroyed. (354)

Paramātman, being non-dual and without difference, such conceptions as “I”, “thou”, and “this”, are produced through the defects of *buddhi*. But when *samādhi* is manifest, all differentiation connected with him (the *jīva*) becomes destroyed through the realization of the (one) real substance. (355)

The ascetic possessed of *śama, dama*, supreme *uparati*, and *ksānti* (endurance), and devoted to *samādhi*, perceives the state of the Logos and through that (perception) completely burns down all *vikalpa* (error) produced by *avidyā* and dwells in bliss in Brahman free from *vikalpa* and action. (356)

Those alone are freed from the bondage of conditioned being who, having transcended all externals, such as hearing, mind, self and egotism in the *cidātman* (the Logos), are absorbed in it, not those who simply speak about the mystery. (357)

Through the differences of *upādhi*, the true self seems to be divided, on the removal of *upādhi* the one true self remains. Therefore let the wise man remain always devoted to *samādhi* until the final dissolution of *upādhi*. (358)

The man, devoted to *sat* (the real), becomes *sat* through exclusive devotion to that one. As the insect thinking constantly of the humble-bee becomes itself the bee. (359)

The insect, abandoning attachment to all other action, meditating on that humble-bee, attains the state of the humble-bee. Similarly, the yogi meditating on the Paramātman (Logos), becomes it through devotion to that one. (360)

The excessively subtle Paramātmān (the Logos) cannot be perceived through the gross vision. (It is) to be known by worthy men, with very pure *buddhi* through the *samādhī* and supremely subtle (spiritual) faculties. (361)

As gold, properly purified by fire, attains its essential quality, abandoning all dross; so the *manas*, abandoning the impurities *sattva*, *rajas*, and *tamas*, through meditation attains the Supreme Reality. (362)

When the *manas*, matured by ceaseless discipline of this kind, becomes merged in Brahman, then *samādhī*, devoid of all *vikalpa* (differences such as between subject and object), becomes of itself the producer of the realization of non-dual bliss. (363)

By this *samādhī* there is destruction of the entire knot of *vāsanā* (desire), and (there is) extinction of all *karma* (action). So there is always, and in every way, within and without, a spontaneous manifestation of *Svarūpa* (Logos). (364)

Know meditation to be a hundred times (superior) to listening, assimilation to be a hundred thousand times (superior) to meditation, and *nirvikalpa-samādhī* to be infinitely (superior) to assimilation. (365)

Verily by *nirvikalpa-samādhī* the essential reality called Brahman is clearly realized; not by any other means. (As the non-dual reality) becomes mixed with other conceptions through the inconstancy of the activities of the *manas*. (366)

Therefore with the organs of sense restrained, and in uninterrupted tranquillity of mind, be engaged in meditation on the Logos; and by perception of the one reality, destroy the darkness caused by beginningless *avidyā*. (367)

The first gate of Yoga is the control of speech, then non-acceptance (of anything and all), absence of expectation, absence of desire and uninterrupted devotion to the one (reality). (368)

Uninterrupted devotion to the one (reality) the cause of the cessation of sense-enjoyment, *dama* is the cause of tranquillity of the thinking self, and on account of *śama*egotism is dissolved. Thence proceeds the Yogi's perpetual enjoyment of the bliss of Brahman, Therefore the cessation of the activity of the thinking self is to be attained with effort by the ascetic. (369)

Control speech by (thy) self, and that by *buddhi* (intellect); and *buddhi* by the witness of *buddhi* (divine light), merge that in *nirvikalpa-puurnātman* (the Logos where no distinction exists between ego and non-ego) and obtain supreme rest. (370)

The Yogi attains the state of those *upādhis*, namely body, life principle, senses, mind, intellect, etc. with whose functions he is engaged (for the time being). (371)

It is observed that on the cessation of activity (of those functions and *upādhis*) there comes for the *muni* that perfect happiness which is caused by abstinence from the pleasures of the senses and the realization of eternal bliss. (372)

Renunciation, external and internal, is fit only for him who is dispassionate. Therefore the dispassionate man on account of the aspiration for liberation forsakes all attachment, whether internal or external. (373)

External attachment is to objects of sense, internal is to egoism and the rest. It is only the dispassionate man, devoted to Brahman, who is able to renounce them. (374)

O thou, discriminating man! Know renunciation and spiritual knowledge to be the two wings of the embodied ego. By nothing other than these two can ascent to the top of the creeper of nectar called Liberation be accomplished. (375)

For him who is possessed of excessive dispassion there is *samādhī*, for him in *samādhī* there is unwavering spiritual perception. For him who has perceived the essential reality there is liberation, and for the liberated *ātman* there is realization of eternal bliss. (376)

For one whose self is controlled, I see no better generator of happiness than dispassion. If that, again, is accomplished by clear spiritual perception, he becomes the enjoyer of the empire of self-domination; this is the permanent gate of the maiden (named) Liberation. Therefore thou who art different from this, being void of attachment to everything, ever gain knowledge for (thy) self for the sake of liberation. (377)

Cut off desire of objects of sense which are like poison; these are the causes of death. Having forsaken selfish attachment to caste, family and religious order, renounce all acts proceeding from attachment. Abandon the notion of self in regard to unreality—body and the rest—and gain knowledge of self. In reality thou art the seer, stainless, and the supreme non-dual Brahman. (378)

Having firmly applied the *manas* to the goal, Brahman, having confined the external organs to their own places, with the body motionless, regardless of its state or condition, and having realized the unity of the *ātman* and Brahman by absorption, and abiding in the indestructible, always and abundantly drink in the essence of Brahmanic bliss in thyself. What is the use of all else which is void of happiness? (379)

Abandoning all-thought of non-spirit, which stains the mind and is the cause of suffering, think of *ātman*, which is bliss and which is the cause of liberation. (380)

(This *ātman*) is self illuminating, the witness of all (objects) and is ever manifest in the *vijñānamaya-kośa*. Making this, which is different from *asat* (unreal), the aim, realize it as the indestructible self by abiding in it. (381)

Uttering its name, realize it clearly as the essential form of self, the indivisible being, not dependent upon another. (382)

Thoroughly realizing it as the self, and giving up the idea of self as being egotism and the rest, and yet remaining in them, (regard them) as broken earthen-pots through want of interest in them. 1 (383)

1 Have no more concern than people have about such worthless things as broken pots, which the ordinary house-holder looks upon as inauspicious objects not fit to be kept in any prominent part of the house.

Having applied the purified *antahkarana* (the mind) to the real self, which is the witness, the absolute knowledge, leading it by slow degrees to steadiness, realize the *puurnaatman*. (384)

Regard the indestructible and all-pervading *ātman* freed from all the *upādhis*—body, senses, vitality, mind, egotism and the rest—produced by ignorance as *mahākāśa*(great space). (385)

As space, freed from a hundred *upādhis* (such as) the small and large earthen pots, containing rice and other grains, is one and not many, similarly the pure Supreme, freed from egotism and the rest, is but one. (386)

From Brahmā down to the post, all *upādhis* are merely illusive. Therefore realize the all-pervading *ātman* as one and the same. (387)

Whatever is imagined through error as different (from the real), is not so on right perception, but it is merely that (thing itself). On the cessation of error what was seen before as a snake appears as the rope, similarly the universe is in reality the *ātman*. (388)

The *ātman* is Brahmā, the *ātman* is Viśhṣu, the *ātman* is Indra, the *ātman* is Shiva, the *ātman* is the whole of this universe; besides *ātman* there is nothing. (389)

The *ātman* is within, the *ātman* is without, the *ātman* is before, the *ātman* is behind, the *ātman* is in the south, the *ātman* is in the north, the *ātman* is also above and below. (390)

As wave, foam, whirlpool and bubble—are all essentially but water, so all, beginning with the body and ending with egotism, are but consciousness, which is pure and absolute happiness. (391)

Verily all this universe, known through mind and speech, is the spirit; verily nothing is except the spirit which lies on the other side of *prakriti*. Are the various kinds of earthen-vessels different from the

earth? The embodied ego, deluded by the wine of *māyā*, speaks of “I” and “you”. (392)

By the cessation of action there remains no other than this. The *śruti* declares the absence of duality, for the purpose of removing the erroneous conception that attributes one thing to another. (393)

The real self is (in essence) the Supreme Brahman, pure as space, void of *vikalpa*, of boundary, of motion, of modification, of within and without, the secondless, having no other, (so) what else is there to know? (394)

What more is there to say? *Jīva* (ego), *svayam* (the real self), from the atom to the universe, all is the non-dual Brahman—in different forms; the *śruti* says: I (the Logos) am Parabrahman. Those whose minds are thus illuminated, having abandoned all externals, abide in the eternal *cidānandātmān* (the Logos which is consciousness and bliss) and thus reach Brahman. This is quite certain. (395)

Kill out desires raised through egoism in the physical body full of filth, then those raised in the astral body. Know the (real) self, whose glory is celebrated in the Vedas, to be eternal, the very bliss, and remain in Brahman. (396)

So long as a man is attached to the corpse-form, he is impure through enemies, 3 here is suffering associated with birth, death and disease. When he perceives the pure *ātmān* which is bliss and is immovable, then only (he) becomes free from these—so the Vedas declare. (397)

On the removal of all phenomenal attributes imposed upon the self, the true self is (found to be) the supreme, non-dual, and actionless Brahman. (398)

When the functions of the thinking self are at rest in Paramātmān (the Logos), which is (in essence) Parabrahman void of *vikalpa*, then this *vikalpa* is perceived no longer and mere wild talk remains. (399)

In the one substance, undifferentiable, formless and devoid of *viśesa*, where is the difference? Hence the distinction that this is the universe, is a false conception. (400)

In the one substance, devoid of the conditions (of being), such as knower, knowledge and known, and undifferentiable, formless and devoid of *viśesa*, where is the difference? (401)

In the one substance, full as the ocean of *kalpa*, and undifferentiable, formless and devoid of *viśesa*, where is the difference? (402)

In the supreme reality, secondless and devoid of *viśesa*, in which ignorance the cause of illusion is destroyed, as darkness is in light, where is the difference? (403)

In the one supreme reality, how can there be any indication of difference? By whom has any difference been perceived in *sushhupti*, which is merely a state of happiness? (404)

On the realization of the supreme Truth, in none of the three divisions of time is there the universe in *sadātman* (the eternal self), the consciousness which is Brahman void of *vikalpa* (distinction or duality). (As on the truth being perceived) there is no snake in the rope nor a drop of water in the mirage. (405)

This duality exists only through *māyā*; in absolute reality there is no duality; this the Vedas say clearly and it is perceived in *sushhupti*. (406)

The identity of that which is attributed to the substance with the substance itself has been perceived by the wise in the case of the rope and the serpent. The distinction is kept alive by error. (407)

This distinction has its root in the thinking principle; without the thinking principle it does not exist. Therefore bring the thinking principle to rest in Paramātman which is the Logos. (408)

The wise man in *samādhi* perceives in his heart that something which is eternal knowledge, pure bliss, incomparable, eternally free, actionless, as limitless as space, stainless, without distinction of subject and object, and is the all-pervading Brahman (in essence). (409)

The wise man in *samādhi* perceives in his heart (that something) which is devoid of *prakṛiti* and its modifications, whose state or being is beyond (our) conception, and which is uniform, unequalled, beyond the knot of *manas*, established by the declarations of the Vedas, and known as the eternal Logos, and is the all-pervading Brahman (in essence). (410)

The wise man in *samādhi* perceives in his heart the undecaying, immortal substance, not indicated by mere negation, without name, in whom the activity of the *gunas* is at an end, eternal, peaceful and one. (411)

Having brought the *antahkarana* (mind) to rest, in the true self, you should perceive it, whose glory is indestructible; with assiduous efforts sever the bondage tainted by the smell of conditioned existence, and render fruitful your manhood. (412)

Realize the *ātman* existing in yourself, freed from all *upādhis*, the non-dual being, consciousness and bliss, and you will no longer be subject to evolution. (413)

The *mahātmā* having (once) abandoned the visible body as if it was a corpse—the body which, through experiencing the effects of Karma, is regarded as a reflected shadow of the man—does not again fix his thoughts upon it. (414)

Having approached the Logos which is eternal, pure knowledge and bliss, abandon this *upādhi* (the body) which is impure. Then it is not to be thought of again, the recollection of what is vomited is only calculated to disgust. (415)

The great wise man having burnt all this down to the roots in the fire of the eternal self, which is the non-dual Brahman in essence, remains in the Logos, which is eternal, pure knowledge and bliss. (416)

The knower of truth, whose being is (gradually) being absorbed into the Logos which is bliss, and Brahman does not again look at the body, strung on the thread of *prārabdha* Karma and (unholy) as cow's blood, whether the body remains or disappears. (417)

Having perceived the Logos which is indestructible and bliss, as the real self, for what purpose and for whose sake can the knower of truth nourish the body? (418)

The gain of the Yogi who has attained perfection is the enjoyment of perpetual bliss in the *ātman*. (419)

The result of dispassion is right perception; of right perception abstention from the pleasures of sense and ceremonial acts. The peace that comes from the realization of the true is the fruit of abstention from ceremonial acts, from the pleasures of sense. (420)

The absence of what follows (in the order given above) renders fruitless the one that precedes it. Perfect satisfaction proceeding from the unparalleled bliss that comes from self is liberation. (421)

The fruit of wisdom is declared to be freedom from anxiety at the sight of trouble. How can a man of right discrimination do afterwards the blameworthy acts done when deluded? (422)

It is perceived that the fruit of wisdom is liberation from *asat* (*prakṛiti*), that of ignorance is attachment to it. If this (difference) is not perceived between the ignorant and the wise, as in the mirage, etc. where can we see any gain for the wise? (423)

If the knot of the heart, ignorance, is entirely destroyed, then how can objects by themselves be the cause of attachment in respect of one who is without desires? (424)

The non-appearance of even conscious inclination towards objects of enjoyment is the extreme limit of dispassion; the non-evolution of egotism is the supreme limit of right discrimination; the non-evolution of self-conscious being by absorption in the Logos is the extreme limit of *uparati* (425)

He on this earth is happy and worthy of honour who, by always resting in peace in the form of Brahman is freed from external consciousness, regarding the objects of enjoyment experienced by others as a sleeping child (would do), looking upon the universe as the world perceived in dream, at times recovers consciousness and enjoys the fruit of an infinity of meritorious deeds. (426)

This ascetic, firm in wisdom, free from changes of condition, actionless, enjoys perpetual bliss, his *ātman* being absorbed in Brahman. (427)

Prajñā or wisdom is said to be that state of ideation which recognizes no such distinction as that of ego and non-ego, and which is absorbed in the manifested unity of Brahman and *ātman*. (428)

He who is perfectly at rest (in this wisdom) is said to be firm in wisdom. He who is firm in wisdom, whose bliss is uninterrupted and by whom the objective universe is well nigh forgotten, is regarded as *jīvanmukta*. (429)

He is regarded as *jīvanmukta* who, though having his consciousness absorbed (in the Logos), is awake and yet devoid of all characteristics of waking, whose consciousness is free from even unconscious traces of desire. (430)

He is regarded as *jīvanmukta* in whom all tendency to evolution is at rest, who though possessed of *kalā* (ray of the Logos), is yet devoid of it (from the standpoint of Brahman), whose thinking principle is devoid of thinking. (431)

Though existing in this body which is like a shadow, to be yet devoid of egotism and the consciousness of possession 1, is the characteristic of a *jīvanmukta*. (432)

Want of inquiry into the past, absence of speculation about the future, and indifference (as to the present), are the characteristics of a *jīvanmukta*. (433)

By nature (from acquired natural disposition) to regard all as equal everywhere in this world of opposites, full as of good and bad qualities, is the characteristic of *ajīvanmukta*. (434)

On meeting with objects, agreeable and disagreeable, to regard them all as equal in (respect to) oneself and to feel no perturbation in either case, is characteristic of *ajīvanmukta*. (435)

The absence of external and internal perception in the ascetic by reason of his consciousness being centred in the enjoyment of Brahmanic bliss, is characteristic of *ajīvanmukta*. (436)

He who is free from egotism and "my-ness" in what is done by body, senses, etc. and who remains indifferent, is possessed of the characteristic of a *jīvanmukta*. (437)

He who has realized the identity of *ātman* with Brahman by the power of Vedic wisdom and is freed from the bondage of conditioned existence, is possessed of the characteristic of a *jīvanmukta*. (438)

He in whom the consciousness of "I" in regard to the body and organs, and of "this" in regard to other subjects, never arises, is considered a *jīvanmukta*. (439)

He who, by reason of wisdom, knows there is no difference between *pratyagātman* (Logos) and Brahman, as also between Brahman and the universe, is possessed of the characteristic of a *jīvanmukta*. (440)

He who is the same, whether worshipped by the good or harassed by the wicked, is possessed of the characteristic of a *jīvanmukta*. (441)

The ascetic, into whom (into whose consciousness) enter and become merged objects called into existence by *parā* (light of the Logos), as the rivers flow into the ocean, by reason of his being nothing but *sat* (because Parabrahman), and do not produce any change, is liberated. (442)

For him who has gained the true knowledge of Brahman there is no more evolution as before: if there be these the Brahmanic state is not known (he is out of it). (443)

If it is said 'he evolves through the force of previous *vāsanā*', it is not so; *vāsanā* becomes powerless by the realization of identity with the Reality. (444)

As the tendency of the most lustful man ceases before his mother, so (the *vāsanā*) of the wise ceases on knowing Brahman the perfect bliss. (445)

Dependence of (external) objects is seen in one engaged in deep meditation on account of the results of Karma already in operation—so say the Vedas. (446)

So long as there is perception of pain and pleasure, so long *prārabdha* exists; these results are preceded by Karma; for one devoid of Karma they cannot be anywhere, (447)

By the knowledge that I (the Logos) am Brahman, the Karma acquired in a thousand millions of kalpas is extinguished, as is the Karma of dream-life on awaking. (448)

Whatever is done, whether manifestly good or bad in dreams—how is it (efficacious) for the going to heaven or hell of the dreamer awakened? (449)

Having realized his real self as space, without attachment and indifferent (to worldly concerns), he never clings to (becomes united with) anything whatsoever by future Karma. (450)

Just as the space is unaffected by form or odour, so also the *ātman* remains unaffected by connection with *upādhi* and its functions. (451)

The Karma incurred before the attainment of knowledge is not destroyed by knowledge without producing its effect, like a well-aimed arrow discharged at a target. (452)

An arrow discharged at what seems to be a tiger does not stop when it is seen that the object is a cow, but quickly and forcibly pierces the object aimed at. (453)

Prārabdha (Karma already incurred in a previous incarnation) is indeed very powerful. In the wise it is exhausted with cheerful endurance. *Samchita* (Karma incurred during the present incarnation) and *āgāmi* (future Karma), are destroyed by the fire of perfect knowledge. Those, who having realized the identity of *ātman* with Brahman always abide in that union, are never (affected) by the three kinds of Karma (*prārabdha*, *samchita* and *āgāmi*), for they become Brahman without attributes. (454)

To the ascetic who is devoid of (the influence of) *upādhi* and its functions, and who abides in the *ātman* alone, realizing its identity with Brahman, *prārabdha* does not exist even in name, but is like dream-objects to one awake. (455)

The wise man does not make such distinctions as "I", "mine", "this", with respect to this illusory body and the world to which it belongs, but remains wakeful (conscious as the higher self). (456)

In him there is no desire strengthening illusory objects, nor does he perceive any advantage in this world. If he pursues illusory objects he certainly cannot be regarded as having awakened from the sleep of ignorance. (457)

Similarly he who ever abides in the *ātman* and thus in Parabrahman, sees nothing else. Eating, sleeping, etc, are to a wise man but as the recollection of objects seen in dream. (458)

The body is created by Karma. Regard *prārabdha* as belonging to it (body). It (*prārabdha*) cannot be attributed to the *ātman* which is without beginning. The *ātman* is not created by Karma. (459)

The unerring text of the *śruti* says: (the *ātman*) is not born, is indestructible and eternal". How can *prārabdha* exist in one abiding in *ātman*? (460)

So long as the notion continues that body is the self, *prārabdha* exists. When that notion is not cherished (any longer), *prārabdha* is abandoned. Even the notion that *prārabdha* belongs to body is a delusive one. (461)

Whence is the reality of what is supposed and whence is the origin of unreality? Whence is then destruction of what is not born? Whence is there *prārabdha* of what is unreal? (462)

If the effects of ignorance are completely destroyed by knowledge, how can this body exist? To clear up this doubt of ignorant people, the *śruti* speaks of *prārabdha* from an eternal point of view, but not in order to teach the reality of the body to the wise. (463, 464)

Brahman is all-pervading, without beginning and without end, immeasurable, unchangeable, the only one, non-dual, and no differentiation whatever exists therein. (465)

Brahman is absolute existence, absolute consciousness, eternal, absolute bliss, actionless, the only one, non-dual; and no differentiation whatever exists therein. (466)

Brahman is uniform, unalloyed bliss, all-pervading, endless, boundless, the only one, non-dual; and no differentiation whatever exists therein. (467)

Brahman can neither be abandoned, taken hold of nor received, and is independent, the only one, non-dual; and no differentiation whatever exists therein. (468)

Brahman is without attributes, indivisible, subtle, unconditioned, stainless, the only one, non-dual; and no differentiation whatever exists therein. (469)

Brahman, whose form is indestructible, who is incomprehensible to speech and mind, is the only one, non-dual; and no differentiation whatever exists therein. (470)

Brahman is perfect truth, wisdom self-existing, pure, incomparable, the only one, non-dual; and no differentiation whatever exists therein. (471)

The great ascetics, who have abandoned desires and discarded enjoyments, who have subdued their minds and senses, knowing the supreme truth, attain at last *paranirvāna* through union with the *ātman*. (472)

Having investigated this supreme truth and the nature of the *ātman* who is full of bliss, having shaken off the delusion created by your own mind, become wise and free, and thus attain the end. (473)

With a pure, steady mind, know the nature of the *ātman* by clear spiritual perception in *samādhi*. If the (one real) substance be perceived without error and understood, it will be no more subject to doubt. (474)

On realizing the *ātman* who is truth, wisdom and bliss, through freedom from connection (with *upādhi*) created by the bond of ignorance, neither *śāstras*, argument, nor the teachings of the *guru*, but only self-acquired experiences are of any authority. (475)

Freedom from bondage, contentment, anxiety, health, hunger, must be experienced by oneself. Knowledge (derived) from others is inferential. (476)

Equal-minded *gurus* teach, as the Vedas do, that the learned will be saved only by wisdom derived from Īśvara (the Logos). (477)

Having known the indestructible *ātman* through one's own experience, being perfected, one should abide in the *ātman* happily and with steady mind. (478)

The Vedānta doctrine sets forth that the whole universe and (all) *jīvas* (egos) are but Brahman, that *mokshha* is abiding in the indestructible essence (which is the *ātman*) and the *śrutis* are the authority for the non-duality of Brahman. (479)

Thus comprehending—through the *guru's* teaching, through the authority of the *śrutis*, and through his own reasoning—the supreme truth, he (the disciple) with organs of sense controlled, with composed mind and motionless body, remained (for a time) intent on the *ātman*. (480)

Having fixed his mind for a time on Parabrahman, he then got up (from meditation) and said, with much ecstasy, these words: (481)

Through the realization of the *ātman* with Brahman, (my) understanding is utterly lost and mental activity has vanished. I know neither this nor that, nor what this bliss is, its extent, nor its limit. (482)

The greatness of Parabrahman, like an ocean completely filled with the nectar of realised bliss, can neither be described by speech nor conceived by mind, but can be enjoyed. Just as a hailstone falling into the sea becomes dissolved therein, so my mind becomes merged (even) in the least part of this (Parabrahman). Now am I happy with spiritual bliss. (483)

Where is this world gone? By whom was it carried away? When did it disappear? A great wonder! That which was perceived but now exists no longer. (484)

In the great ocean of Brahman, filled with the ambrosia of perfect bliss, what is then to be abandoned or accepted? No other thing exists therein, nor is there any distinguishing quality. (485)

Here (in the state) I neither see, nor hear, nor know anything. I am different from every other thing—the *ātman* who is true bliss. (486)

I bow before thee, O *guru*, who art good, great, free from attachment, the embodiment of eternal, non-dual bliss, lord of the earth, the boundless reservoir of compassion. (487)

The weariness produced by the burning heat of changing existence being removed by drinking the sweet moonlight of thy glance, I attained, in a moment, the imperishable abode of *ātman* whose glory and bliss are indestructible. (488)

By the grace I am happy and have attained my object, I am freed from the shark of changing existence, and have gained the state of eternal bliss and am perfect. (489)

I am without attachment and without limbs. I am sexless and indestructible. I am calm and endless. I am without stain and ancient. (490)

I am not the doer, nor am I the enjoyer, I am without change and without action. I am pure intelligence, one, and eternal bliss. (491)

I am other than the seer, hearer, speaker, doer and enjoyer, but I am eternal, constant, actionless, without attachment and limitless, all-pervading wisdom. (492)

I am neither this nor that; but I shine forth in both of them and am pure and supreme. I am neither within nor without, but I am all-pervading and non-dual Brahman. (493)

I am the non-dual Brahman which is incomparable, beginningless truth; devoid of such notions as "you", "I", "this" and "that", and eternal bliss and reality. (494)

I am Nārāyana, I am the destroyer of the giant Naraka, and the slayer of Pura, I am Purusa and Lord, I am indestructible wisdom and the witness of all. I am without Īśvara nor am I *aham* (egoism) and I am free from *mama* (mine, selfishness). (495)

Being the support within and without, I alone abide in all beings as the wisdom self (*jñānātman*). Whatever was perceived before (the attainment of knowledge) as different, such as the enjoyer and the thing enjoyed, this am I alone. (496)

In me, the ocean of indestructible bliss, are produced and dissolved, like waves, many worlds through the swirling motion of the gale (called) *māyā*. (497)

Such states as grossness and the like are imagined (to exist) in me and attributed to me by people through error and want of clear

comprehension; just as the divisions of time, such as Kalpa, 1 year, half-year, $\neg$ tu (a period of two months) are made in indivisible and changeless time. (498)

That which is attributed (to me) by the ignorant, polluted by many sins, can never pollute me, even as the great flood of mirage water cannot wet the barren land. (499)

Like space I go further than thought (am all-pervading). Like the sun I am different from what is made visible (by it). Like a mountain I am eternally immovable. Like the ocean I am boundless. (500)

I have no more connection with the body than the sky with a cloud. Whence, then, can I be subject to states (of the body) such as waking, dreaming and dreamless slumber? (501)

Upādhī (the vehicle) comes and goes; it engenders Karma and enjoys (the effects of Karma). It alone grows old and dies. But I alone remain ever immovable like Kulādrī (one of the seven great mountains). (502)

To me who am uniform and without parts, there is neither going forth nor going back. How is it possible for him to perform actions, who is the only self, firm, constant, and, like space, all-pervading? (503)

Where are the merits and demerits of me who have no sense, no mind, no changes, no form, and who enjoy indestructible happiness? Even the *śruti* asserts that they do not follow (me). (504)

Heat or cold, good or evil touching a shadow, cannot affect the person (whose shadow it is), who is different from it. (505)

Just as household duties do not affect one who, like a burning lamp, is unconcerned and steady, so also the functions of the perceived do not affect the perceiver, who is different from them. (506)

Just as the condition of witnessing actions belongs to the sun, and the property of melting iron belongs to fire, and the idea attributed to

“rope” is associated with it, *sokTMtastha* (*mTMlaprakriti*) is (related) to me who am *cidātman* (the real self). (507)

I am neither the doer nor the instigator; I am neither the enjoyer nor the promoter of enjoyment, I neither see nor cause others to see; but I am that *ātman* who is self-illuminated and unlike (anything else). (508)

When the *upādhi* is in motion, the ignorant attribute the tremor of the reflections (as in water) of the *upādhi*, such as “I do”, “I enjoy”, “I am killed”, to the real self which is actionless like the sun. (509)

The ignorant move about on land or, in water; but I am not affected by such tendencies, as space is not affected by form. (510)

Action, enjoyment, wickedness, goodness, ignorance, bondage, liberation, etc. are the creations of mind, but in reality they do not exist in Parabrahman which is one and non-dual. (511)

Let there be ten, a hundred, or a thousand modifications of *prakriti*, then, just as a mass of clouds cannot affect the sky, so these do not affect me whose mind is without attachment. (512)

I am that Brahman which is like space, subtle, non-dual, without beginning and without end, and in which the whole universe, from the unmanifested down to gross matter, is known to be a mere phantom. (513)

I am that non-dual Brahman which supports and illumines all, which is of all forms, all-pervading, empty of all else, eternal, pure, immovable and not subject to change. (514)

I am that non-dual Brahman which is truth, knowledge and bliss, which is uniform and can be attained through knowledge, and in which all phenomenal differences are at an end. (515)

I am actionless, immutable, indivisible, formless; I am subject to no change, eternal; not depending on another and non-dual. (516)

I am all-pervading; I am everything and transcend everything; I am non-dual, indestructible knowledge and eternal bliss. (517)

O *guru*, this supremacy over earth and heaven is attained by me through thy compassion and greatly esteemed favour. To thee, great souled-one (*mahātmā*), I bow down again and again. (518)

O *guru*, having in thy great compassion awakened me from the sound sleep (of ignorance), thou hast saved me, roaming about in the dream-like forest of birth, old age and death, created by *māyā*, daily tormented by manifold afflictions, and terrified by the tiger of egoism. (519)

O *guru*, I bow down before thee who art truth alone, who has the splendour of wisdom and who shinest in the form of the universe. (520)

Observing the disciple, best of his class, who had acquired the truth and attained spiritual happiness in *samādhi*, the *mahātmā*, lord of *gurus*, greatly pleased, again spoke these noble words: (521)

The universe is an expansion of its idea in Brahman, hence Brahman alone is real. Perceive Brahman everywhere and in all states through spiritual sight and with quiet mind. What but form can be everywhere perceived by those who have eyes? In like manner what other thing than reality can recreate the mind of one who knows Brahman. (522)

What wise man, renouncing the enjoyment of supreme bliss, will take delight in unreal things? Who will desire to look at the moon in a picture while the delightful moon itself is shining brightly? (523)

By the enjoyment of unreal things there is neither contentment nor destruction of sorrow. Therefore remain contented with the enjoyment of non-dual bliss, and happy in devotion to the *ātman*. (524)

O thou high-minded one, pass thy time in the perception of the (real) self everywhere, reflecting on thy non-dual self, and realizing the true self. (525)

To attribute changefulness to the *ātman* who is indestructible wisdom and changeless, is like building a castle in the air. Therefore, always attain the great peace through the *ātman* who is full of non-dual bliss; and keep silence. (526)

The quiet state of the mind, which is the source of modifications and false conceptions, is (called) the great peace. In that state the *mahātmā* who knows Brahman enjoys ever-lastingly non-dual bliss through the *ātman* who is Parabrahman. (527)

To one who knows the nature of the *ātman* and who enjoys self-bliss, there is nothing but silence, void of desire, causing the greatest happiness. (528)

The wise man who delights in the *ātman* and who always remains silent (*muni*), spends his time either moving, standing still, sitting or lying down or otherwise, at will. (529)

To a *mahātmā* who has fully attained the truth there is neither space, time, sitting in a particular posture, direction, self-control, etc. nor any need of an object to be aimed at, for (causing) the cessation of (mental) activity. When one knows the self, of what use are conditions such as self-restraint? (530)

Does one need self-restraint to know that this is a pot? An object cannot be known without sound proofs. (531)

That this *ātman* is ever perfect becomes clear through proofs., Neither space, nor time, nor purity is needed (for proving it). (532)

To know that I am Devadatta does not need anything else. (One knows his own name without being obliged to wait for proof.) In like manner for one who knows Brahman, nothing else is needed to know that he is Brahman. (533)

How indeed can that which is not *ātman*, unreal and insignificant, illuminate him (*ātman*) by whose radiance, like that of the sun, this whole universe shines? (534)

What indeed can illumine the knower by whom the Vedas, Shaāstras, Purāanas and all beings are rendered significant? (535)

Knowing this *ātman* alone, who is self-refulgence, infinite power, all knowledge and immeasurable, one becomes liberated from the bond (of changing existence). This knower of Brahman excels as the best of the best. (536)

He is neither afflicted by, nor delights in, the objects of sense, nor does he become either attached to them or estranged from them. Being always contented with the enjoyment of bliss, he knows and delights in himself. (537)

Just as a child, ignoring hunger and bodily pain, plays with a toy, so the wise man, renouncing egoism and selfishness, being happy, delights in himself. (538)

The wise are free from anxiety, they eat food obtained by begging but without cringing. They drink water from a stream, they live independent and free. Without fear they sleep either in a cemetery or in a jungle, their clothes are the regions of space which need neither washing nor drying. Their bed is earth, their way lies along the roads of the Vedas and their recreation is in Parabrahman. (539)

The knower of the *ātman* who is not attached to externals and whose characteristics are not perceptible, resting in the body as in a chariot, enjoys, at the desire of others, all surrounding, like a child (does). (540)

He who is clothed with wisdom, whether he wears clothes or is clad with the regions of space, or wears a skin, roams the earth either as an insane person, or as a child, or as a ghost. (541)

The ascetic, free from the idea of desires, always self-satisfied, himself abiding in the all-pervading *ātman* lives and wanders alone. (542)

The wise man behaves sometimes as an ignorant man and at others as a learned one; he is sometimes as dignified as a great king, at others he is like a lunatic; at times he is gentle, and at times his behaviour looks like that of a serpent, Here he is respected, there disrespected, and is not known anywhere, thus he lives happily in supreme, eternal bliss. (543)

Though poor he is always contented; though helpless, he is very powerful; though not eating, he is ever satisfied; though without an equal, he regards all equally. (544)

Though doing, he is not the doer; though enjoying the effects, he is not the enjoyer; though embodied, he is bodiless; though confined (in the body), he is all-pervading. (545)

Likes and dislikes, good and evil, do not in the least affect the knower of Brahman, who is bodiless and always existing. (546)

Happiness and misery, good and evil, belong to him who is attached to gross (objects), and who refers them to himself. Where are good or evil or their effects to the *muni*(ascetic) who has cast asunder his bonds and has become the real *ātman*? (547)

The sun appears to be swallowed up by darkness (during an eclipse), though this is not so. But the people who, through delusion, do not understand the nature of the thing, say it (the sun) is (swallowed up). So also the ignorant, seeing the phantom-like body of one who knows Brahman and who is freed from the bonds of body, regard him as embodied. (548, 549)

Like the slough of a serpent, moving hither and thither at the least breath, the knower of Brahman remains released from the body. (550)

Just as a piece of wood is carried along to different places by a torrent, even so the body is led in time by *daiva* (Karma) into enjoyments. (551)

He who is liberated from the body and is himself perfect, abides in enjoyment like a worldly man full of desires created by past Karma (does).

But he lives quietly as a spectator, free from desires and changes, like the centre of a wheel. (552)

He neither applies his senses to objects nor removes them therefrom, but remains a mere spectator. He whose mind is intoxicated with excessive draughts of bliss does not pay even the slightest attention to Karmic effect. (553)

He knows Brahman, renouncing the pursuit of either the visible or the invisible, abides in the *ātman* alone and is evidently himself. (554)

The Knower of Brahman who has attained the end, is ever free, though living (in the world). By the destruction of *upādhi*, he, being Brahman alone, reaches the non-dual Brahman. (555)

Just as a male being is (always) a male, whether he acts (women's parts in dramas, etc.) or not, so also he who knows Brahman and is perfect is always Brahman alone and not another. (556)

What is it to an ascetic who has become Brahman, if his body, already burnt up by the fire of wisdom, falls anywhere like the withered leaf of a tree? (He does not care what becomes of his body or where it happens to be placed for the moment.) (557)

The *muni* who ever abides in the all-pervading *ātman*, who is full of non-dual bliss and is Parabrahman, does not wait for the proper place, time, etc. to throw off this lump of skin, flesh and filth. (558)

Neither the relinquishment of the body, nor of the staff, nor of the water-pot is *moksha* (liberation); but *moksha* is the happiness (that results from) untying the knot of ignorance in the heart. (559)

What good or evil (effect) is there to a tree if its leaf falls into a canal or a river, in a sacred place, or in a place where four ways meet? (560)

The destruction of body, senses, vitality, is like that of leaf, flower and fruit; but there is no destruction to one's *ātman* whose essence is

truth and who is the embodiment of bliss. This remains (*ātman*) like a tree. (561)

The true characteristic of the *ātman* is that he is full of wisdom. It is repeatedly said that *upādhi* alone is destroyed. (562)

The *śruti* thus asserts the indestructibility of the *ātman* when the modifications are destroyed: "Ho! *ātman* is indestructible!" (563)

Just as, when burnt, a stone, a tree, grass, grain, a corpse, a cloth, etc. become earth only, so also the whole of the visible universe such as body, senses, vitality, mind, etc. when burnt up by the fire of wisdom, attain the condition of Paramātman. (564)

Just as darkness, different from (light), becomes merged in the light of the sun, so also the whole visible universe becomes merged in Brahman. (565)

Just as space (limited by form) becomes evident as such on the destruction of form, so also the knower of Brahman becomes Brahman alone on the destruction of the *upādhi*. (566)

Just as, when mixed, milk becomes one with milk, oil with oil, and water with water, so an ascetic who knows the *ātman* becomes one with him. (567)

Thus the ascetic, renouncing the body, attains *mukti* (deliverance) which is mere existence, indestructible, the state of which is Brahman and he does not return again. (568)

Where is birth to one who has become Brahman, and whose body, etc. beginning with ignorance, are burnt up by (the fire of) wisdom through union with the *ātman* who is existence? (569)

Bondage and liberation created by *māyā* (illusion) do not exist in reality in the *ātman*; just as (the idea of a) serpent and the opposite do not exist in a rope on knowing it (to be rope and not serpent). (570)

Bondage and liberation are said to be through the existence and non-existence of *āvriti* (encompassing energy). There is no encompassing energy in Brahman. It (Brahman) is not encompassed, because nothing else exists therein. If there exists (something else) then non-duality is destroyed. But the *śruti* does not allow duality. (571)

Bondage and liberation are indeed false. Just as hiding from sight, caused by the clouds, is predicated of the sun, so also the ignorant impose the attributes of mind on the (one) real substance, whereas this (substance) is indestructible, non-dual, without attachment, and is wisdom. (572)

Belief in the existence of the (one) real substance and non-belief in its existence, are only the attributes of mind and not of the eternal substance. (573)

Hence those two, bondage and liberation, are created by *māyā* (illusion) and they do not exist in the *ātman*. How can (anything) be attributed to supreme truth which, like space, is indivisible, actionless, calm, blameless, stainless and without a second? (574)

There is neither restraint, nor birth, nor bondage, nor an adept (to aid the disciple), nor one desirous of liberation, nor one liberated—this is the highest truth. (575)

The supreme and most mysterious doctrine contained in the Vedas is now revealed to thee. Expound it to one whose mind is free from desire, whose vicious tendencies have vanished, and who aspires after liberation, and cause him to reflect on the same. (576)

Having thus listened to the teachings of the *guru*, the disciple saluted him respectfully, then, liberated from bondage, with the permission of the *guru*, he went away. (577)

The *guru*, whose mind is plunged in the ocean of real bliss, ever roams about purifying the whole world. (578)

Thus, in the form of a dialogue between a *guru* and a disciple, is revealed the nature of the *ātman*, so that those who aspire after liberation may gain knowledge easily. (579)

May those ascetics who aspire after liberation and delight in the *śrutis*, who have renounced the pleasures of the world, and who have expunged all vices from their hearts, as enjoined, and whose minds are subdued, respect these wholesome teachings! (580)

These words of Shamkara, which secure *nirvāna*, excel all others and point out an ocean of nectar close at hand, of non-dual Brahman which gives happiness to those who, suffering from fatigue and thirst caused by the rays of the sun of misery on the road of changing existence, wander in an arid region, desiring water. (581)